

The Latter-Day Saints

MILLENNIAL STAR.

HE THAT HEARS AN EAR, LET HIM HEAR WHAT THE SPIRIT SAYETH

UNTO THE CHURCHES.—Rev. H. 7.

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HISTORY OF JOSEPH SMITH.

Owing to the many reports which have been put into circulation by evil-designing persons, in relation to the rise and progress of the Church of Jesus Christ of Latter-Day Saints, all of which have been designed by the authors thereof to militate against its character as a Church, and its progress in the world—I have been induced to write this history, so as to disabuse the public mind, and put all inquirers after truth in possession of the facts as they have transpired in relation both to myself and the Church, so far as I have such facts in possession.

In this history I will present the various events in relation to this Church, in truth and righteousness, as they have transpired, or as they at present exist, being now the thirteenth year since the organization of the said Church.

I was born in the year of our Lord one thousand eight hundred and five, on the twenty-third of December, in the town of Sharon, Windsor county, State of Vermont. My father, Joseph Smith, senior, left the State of Vermont, and moved to Palmyra, Ontario (now Wayne) county, in the State of New York, when I was in my tenth year. In about four years after my father's arrival at Palmyra, he moved with his family into Manchester, in the same county of Ontario. His family, consisting of seven souls, namely—my father Joseph Smith, my mother Lucy Smith, (whose name, previous to her marriage, was Anna, daughter of Solomon Smith,) my brothers Arvin, (who is now

dead) Hyrum, (myself) Samuel Harrison, William, Don Carlos, and my sisters Sophronia, Catherine, and Lucy.

Some time in the second year after our removal to Manchester, there was in the place where we lived, an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country, indeed the whole district of country seemed affected by it, and great multitudes united themselves to the different religious parties, which created no small stir and division amongst the people, some crying, "Ho, heret!" and some, "Ho, there!" some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptist. For notwithstanding the great love which the converts for these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have everybody converted, as they were pleased to call it, let them join what not they pleased—when the converts began to file off, some to one party, and some to another, it was open that the seemingly good feelings of both the parties and the converts were more pretended than real; for a scene of great confusion and bad feeling ensued; priests contending against priests, and converts against converts, so that all the good feelings one for another, if they ever had any, were entirely lost.

in a strife of words, and a contest about opinions.

I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely—my mother Lucy; my brothers Hyrum, Samuel Harrison; and my sister Sophronia.

During this time of great excitement, my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often pungent, still I kept myself aloof from all those parties, though I attended their several meetings as often as occasion would permit; but in process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be united with them; but so great were the confusion and strife among the different denominations, that it was impossible for a person young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right, and who were wrong. My mind at different times was greatly excited, the cry and tumult were so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all their powers of either reason or sophistry to prove their errors, or, at least, to make the people think they were in error. On the other hand, the Baptists and Methodists in their turn were equally zealous to establish their own tenets, and disprove all others.

In the midst of this war of words and tumult of opinions, I often said to myself, what is to be done? Who of all these parties are right? or, are they all wrong together? If any one of them be right, which is it, and how shall I know it?

While I was labouring under the extreme difficulties, caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter, and fifth verse, which reads, "If any of you lack wisdom, let him ask of God, that giveth unto all men liberally, and upbraideth not; and it shall be given him." Never did any passage of Scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had,

would never know; for the teachers of religion of the different sects understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to "ask of God," concluding that if He gave wisdom to them that lacked wisdom, and would give liberally, and not upbraid, I might venture. So, in accordance with this, my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

After I had retired into the place where I had previously designed to go, having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But—exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction; not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such a marvellous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—"This is my beloved son, hear him."

My object in going to inquire of the Lord, was to know which of all the sects

was right, that I might know which to join. No sooner, therefore, did I get possession of myself, as as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right—for at this time it had never entered into my heart that all were wrong—and which I should join. I was answered, that I must join none of them, for they were all wrong, and the personage who addressed me, said, that all their creeds were an abomination in his sight: that those professors were all corrupt; "they draw near to me with their lips, but their hearts are far from me; they teach for doctrine, the commandments of men; having a form of godliness, but they deny the power thereof." He again forbade me to join with any of them: and many other things did he say unto me, which I cannot write at this time.

When I came to myself again, I found myself laying on my back, looking up into heaven. Some few days after I had this vision, I happened to be in company with one of the Methodist preachers, who was very active in the before-mentioned religious excitement, and conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behaviour; he treated my communication not only lightly, but with great contempt, saying, it was all of the devil, that there were no such things as visions or revelations in these days; that all such things had ceased with the Apostles, and that there never would be any more of them. I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase, and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a hot persecution; and this was common among all the sects, all united to persecute me.

It caused me serious reflection then, and often has since, how very strange it was that an obscure boy, of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labour, should be thought a character of sufficient

importance to attract the attention of the great ones of the most popular sects of the day, so as to create in them a spirit of the hottest persecution and reviling. But strange or not, so it was, and was often cause of great sorrow to myself. However, it was nevertheless a fact that I had had a vision. I have thought since, that I felt much like Paul, when he made his defence before king Agrippa, and related the account of the vision he had when he "saw a light, and heard a voice;" but still there were but few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed and reviled; but all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know unto his latest breath, that he had both seen a light, and heard a voice speaking to him, and all the world could not make him think or believe otherwise. So it was with me, I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak unto me, or one of them did; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart, why persecute for telling the truth? I have actually seen a vision, and "who am I that I can withstand God?" or why does the world think to make me deny what I have actually seen? for I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dare I do it, at least I knew that by so doing I would offend God, and come under condemnation. I had now got my mind satisfied so far as the sectarian world was concerned, that it was not my duty to join with any of them, but continue as I was until further directed. I had found the testimony of James to be true, that a man who lacked wisdom might ask of God, and obtain, and not be upbraided. I continued to pursue my common avocations in life until the twenty-first of September one thousand eight hundred and twenty three, all the time suffering severe persecution at the hands of all classes of men, both religious and irreligious, because I continued to affirm that I had seen a vision.

During the space of time which intervened between the time I had the vision, and the year eighteen hundred and twenty-three,—having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends, and to have treated me kindly, and if they supposed me to be deluded, to have endeavoured in a proper and affectionate manner to have reclaimed me,—I was left to all kinds of temptations; and mingling with all kinds of society, I frequently fell into many foolish errors, and displayed the weakness of youth, and the corruption of human nature; which, I am sorry to say, led me into divers temptations, to the gratification of many appetites offensive in the sight of God. In consequence of these things, I often felt condemned for my weakness and imperfections; when, on the evening of the above-mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God, for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before Him; for I had full confidence in obtaining a divine manifestation, as I had previously had one.

While I was thus in the act of calling upon God, I discovered a light appearing in the room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom. Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him, I was afraid; but the fear soon left me. He called

me by name, and said unto me, that he was a messenger sent from the presence of God to me, and that his name was Nephi; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and tongues, or that it should be both good and evil spoken of among all people. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said, that the fulness of the everlasting Gospel was contained in it, as delivered by the Saviour to the ancient inhabitants; also, that there were two stones in silver bows and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted Seers in ancient or former times; and that God had prepared them for the purpose of translating the book.

After telling me these things, he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi, and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bible. Instead of quoting the first verse as it reads in our books, he quoted it thus: "For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble; for they that come shall burn them, saith the Lord of hosts; that it shall leave them neither root nor branch." And again, he quoted the fifth verse thus: "Behold, I will reveal unto you the Priesthood, by the hand of Elijah the Prophet, before the coming of the great and dreadful day of the Lord." He also quoted the next verse differently: "And he shall plant in the hearts of the children, the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at its coming." In addition to these, he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted also the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that Prophet was Christ; but the day had not

yet come when they who would not hear his voice, should be cut off from among the people, but soon would come.

He also quoted the second chapter of Joel, from the twenty-eighth verse to the last. He also said, that this was not yet fulfilled, but was soon to be. And he further stated, the fulness of the Gentiles was soon to come in. He quoted many other passages of Scripture, and offered many explanations which cannot be mentioned here. Again, he told me that when I got those plates of which he had spoken—for the time that they should be obtained was not then fulfilled—I should not show them to any person; neither the breastplate with the Urim and Thummim; only to those to whom I should be commanded to show them; if I did I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly, that I knew the place again when I visited it.

After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so, until the room was again left dark, except just around him, when instantly I saw, as it were, a conduit open right up into heaven, and he ascended up till he entirely disappeared, and the room was left as it had been before this heavenly light made its appearance.

I lay musing on the singularity of the scene, and marvelling greatly at what had been told to me by this extraordinary messenger; when, in the midst of my meditation, I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bed side. He commenced, and again related the very same things which he had done at his first visit, without the least variation; having done which, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence; and that these grievous judgments would come on the earth in this generation. Having related these things, he again ascended as he had done before.

By this time, so deep were the impressions made on my mind, that sleep had fled from my eyes, and I lay overwhelmed

in astonishment at what I had both seen and heard; but what was my surprise when again I beheld the same messenger at my bed side, and heard him rehearse or repeat over again to me the same things as before, adding a caution to me, telling me that Satan would try to tempt me, in consequence of the indignant circumstances of my father's family, to get the plates for the purpose of getting rich. This he forbade me, saying, that I must have no other object in view in getting this plates, but to glorify God; and must not be influenced by any other motive but that of building His kingdom; otherwise, I could not get them. After this third visit, he again ascended up into heaven as before, and I was again left to ponder on the strangeness of what I had just experienced; when almost immediately after the heavenly messenger had descended from me the third time, the cook crew, and I found that day was approaching, so that our interviews must have occupied the whole of that night.

I shortly after arose from my bed, and, as usual, went to the necessary labours of the day; but, in attempting to labour as at other times, I found my strength so exhausted as rendered me entirely unable. My father, who was labouring along with me, discovered something to be wrong with me, and told me to go home. I started with the intention of going to the house; but, in attempting to cross the fence out of the field where we were, my strength entirely failed me, and I fell helpless on the ground, and for a time was quite unconscious of anything. The first thing that I can recollect, was a voice speaking unto me, calling me by name. I looked up, and beheld the same messenger standing over my head, surrounded by light as before. He then again related unto me all that he had related to me the previous night, and commanded me to go to my father, and tell him of the vision and commandments which I had received.

I obeyed; I returned back to my father in the field, and rehearsed the whole matter to him. He replied to me, that it was of God, and told me to go and do as commanded by the messenger. I left the field, and went to the place where the messenger had told me the plates were deposited, and owing to the distinctness of the vision which I had had concerning it, I knew the place the instant that I arrived there. Convenient to the village of Manchester,

Ontario county, New York, stands a hill of considerable size, and the most elevated of any in the neighbourhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box. This stone was thick and rounding in the middle on the upper side, and thinner towards the edges, so that the middle part of it was visible above the ground, but the edge all round was covered with earth. Having removed the earth and obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up, I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate, as stated by the messenger. The box in which they lay, was formed by laying stones together in some kind of cement. In the bottom of the box, were laid two stones crossways of the box, and on these stones lay the plates and the other things with them. I made an attempt to take them out, but was forbidden by the messenger, and was again informed that the time for bringing them forth had not yet arrived, neither would, until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so until the time should come for obtaining the plates. Accordingly, as I had been commanded, I went at the end of each year, and at each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews, respecting what the Lord was going to do, and how and in what manner His kingdom was to be conducted in the last days. As my father's worldly circumstances were very limited, we were under the necessity of labouring with our hands, hiring by day's work and otherwise, as we could get opportunity; sometimes we were at home, and sometimes abroad, and by continued labour were enabled to get a comfortable maintenance.

In the year 1824 my father's family met with a great affliction by the death of my eldest brother Alvin. In the month of October, 1825, I hired with an old gentleman, by the name of Josiah Stool, who lived in Chenango county, State of New York. He had heard something of a silver mine having been opened by the Spaniards in Harmony, Susquehanna county, State of Pennsylvania; and had, previous

to my hiring with him, been digging, in order if possible, to discover the mine. After I went to live with him, he took me, among the rest of his hands, to dig for the silver mine, at which I continued to work for nearly a month, without success in our undertaking, and finally I prevailed with the old gentleman to cease digging after it. Hence arose the very prevalent story, of my having been a money digger.

During the time that I was thus employed, I was put to board with a Mr. Isaac Hale, of that place; it was there that I first saw my wife (his daughter) Estima Hale. On the 18th of January, 1827, we were married, while I was yet employed in the service of Mr. Stool.

Owing to my still continuing to assert that I had seen a vision, persecution followed me, and my wife's father's family were very much opposed to our being married. I was therefore under the necessity of taking her elsewhere; so we went and were married at the house of Squire Tarbill, in South Bainbridge, Chenango county, New York. Immediately after my marriage, I left Mr. Stool's, and went to my father's, and farmed with him that season.

At length the time arrived for obtaining the plates, the Urim and Thummim, and the breastplate. On the 22nd day of September, 1827, having gone as usual at the end of another year to the place where they were deposited, the same heavenly messenger delivered them up to me with this charge: that I should be responsible for them; that if I should let them go carelessly, or through any neglect of mine, I should be cut off; but that if I would use my endeavours to preserve them, until he, the messenger, should call for them, they should be protected.

I soon found out the reason why I had received such strict charges to keep them safe, and why it was that the messenger had said, that when I had done what was required at my hand, he would call for them; for no sooner was it known that I had them, than the most strenuous exertions were used to get them from me; every stratagem that could be invented, was resorted to for that purpose; the persecution became more bitter and severe than before, and multitudes were on the alert continually to get them from me if possible; but by the wisdom of God, they remained safe in my hands, until I had accomplished by them what

was required at my hand; when, according to arrangements, the messenger called for them, I delivered them up to him; and he has them in his charge until this day, being the 2nd day of May, 1838.

The excitement however still continued, and rumour with her thousand tongues was all the time employed in circulating tales about my father's family, and about myself. If I were to relate a thousandth part of them, it would fill up volumes. The persecution, however, became so intolerable that I was under the necessity of leaving Manchester, and going with my wife to Susquehannah county, in the State of Pennsylvania. While preparing to start, being very poor, and the persecution so heavy upon us that there was no probability that we would ever be otherwise, in the midst of our afflictions we found a friend in a gentleman by the name of Martin Harris, who came to us and gave me fifty dollars to assist us in our afflictions. Mr. Harris was a resident of Palmyra township, Wayne county, in the State of New York, and a farmer of respectability. By this timely aid was I enabled to reach the place of my destination in Pennsylvania; and immediately after my arrival there, I commenced copying the characters off the plates. I copied a considerable number of them, and by means of the Urim and Thummim, I translated some of them, which I did between the time I arrived at the house of my wife's father, in the month of December, and the February following. Some time in this month of February, the aforementioned Mr. Martin Harris came to our place, got the characters which I had drawn off the plates, and started with them to the city of New York. For what took place relative to him and the characters, I refer to his own account of the circumstances, as he related them to me after his return, which was as follows:—

I went to the city of New York, and presented the characters which had been translated, with the translation thereof, to Professor Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated, that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldeic, Assyriac, and Arabic, and he said that they were the true characters. He gave me a certificate, certifying to the people of Palmyra,

that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.

He then said to me, let me see that certificate, I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying, that there was no such thing now as ministring of angels, and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, 'I cannot read a sealed book.' I left him, and went to Dr. Mitchell, who sanctioned what Professor Anthon had said, respecting both the characters and the translation.

Mr. Harris, having returned from this tour, left me and went home to Palmyra, arranged his affairs, and returned again to my house about the 12th of April, 1828, and commenced writing for me while I translated from the plates, which we continued until the 14th of June following, by which time he had written one hundred and sixteen pages of manuscript, on foolscap paper. Some time after Mr. Harris had begun to write for me, he began to tease me to give him liberty to carry the writings home and show them; and desired of me that I would inquire of the Lord, through the Urim and Thummim, if he might not do so. I did inquire, and the answer was, that he must not. However he was not satisfied with this answer, and desired that I should inquire again. I did so, and the answer was as before. Still he could not be contented, but insisted that I should inquire once more. After much solicitation I again inquired of the Lord, and permission was granted him to have the writings on certain conditions, which were, that he show them only to his brother Preserved Harris, his own wife, his father and his mother, and a Mrs. Cobb, a sister to his wife. In accordance with this last answer, I required of him that he should bind himself in a covenant to me in the most solemn manner, that he would not do otherwise than had been directed. He did so. He bound himself as I required of him, took the writings, and went his way.

Notwithstanding, however, the great

restrictions which he had been laid under, and the solemnity of the covenant which he had made with me, he did show them to others, and by stratagem they got them away from him, and they never have been recovered nor obtained back again unto this day.

In the meantime, while Martin Harris was gone with the writings, I went to visit my father's family, at Manchester. I continued there for a short season, and then returned to my place in Pennsylvania. Immediately after my return home, I was walking out a little distance, when behold, the former heavenly messenger appeared and handed to me the Urim and Thummim again—for it had been taken from me in consequence of my having wearied the Lord in asking for the privilege of letting Martin Harris take the writings which he lost by transgression—and I inquired of the Lord through it, and obtained the following:—

*Revelation to Joseph Smith, jun, given July, 1828, concerning certain manuscripts on the first part of the Book of Mormon, which had been taken from the possession of Martin Harris.*

The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to nought: for God doth not walk in crooked paths; neither doth He turn to the right hand nor to the left; neither doth He vary from that which He hath said; therefore His paths are straight, and His course is one eternal round.

Remember, remember, that it is not the work of God that is frustrated, but the work of men; for, although a man may have many revelations, and have power to do many mighty works, yet, if he boasts in his own strength, and sets at nought the counsels of God, and follows after the dictates of his own will and carnal desires, he must fall and incur the vengeance of a just God upon him.

Behold, you have been entrusted with these things, but how strict were your commandments! and remember, also, the promises which were made to you, if you did not transgress them; and behold, how oft you have transgressed the commandments and the laws of God, and have gone on in the persuasions of men; for behold, you should not have feared man more than God; although men set at nought the counsels of God, and despise His words, yet you should have been faithful, and He would have extended His arm, and supported you against all the fiery darts of the adversary, and He would have been with you in every time of trouble.

Behold, thou art Joseph, and thou wast chosen to do the work of the Lord; but because of transgression, if thou art not aware thou wilt fall; but remember, God is merciful; therefore repent of that which thou hast done, which is contrary to the commandment which I gave you, and thou art still chosen, and art again called to the work; except thou do this, thou shalt be delivered up, and become as other men, and have no more gift.

And when thou deliverest up that which God had given thee sight and power to translate, thou deliverest up that which was sacred into the hands of a wicked man, who has set at nought the counsels of God, and has broken the most sacred promises which were made before God, and has depended upon his own judgment, and boasted in his own wisdom; and this is the reason that thou hast lost thy privileges for a season, for thou hast suffered the counsel of thy director to be trampled upon from the beginning.

Nevertheless my work shall go forth; for, inasmuch as the knowledge of a Saviour has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Saviour come unto my people; and to the Nephites, and the Jacobites, and the Josephites, and the Zoramites, through the testimony of their fathers; and this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites, who dwindle in unbelief because of the iniquity of their fathers, whom the Lord has suffered to destroy their brethren, the Nephites, because of their iniquities and their abominations; and for this very purpose are these plates preserved which contain these records, that the promises of the Lord might be fulfilled, which He made to His people; and that the Lamanites might come to the knowledge of their fathers; and that they might know the promises of the Lord; and that they might believe the Gospel, and rely upon the merits of Jesus Christ, and be glorified through faith in his name; and that through their repentance they might be saved. Amen.

After I had obtained the above Revelation, both the plates and the Urim and Thummim were taken from me again; but in a few days they were returned to me, when I inquired of the Lord, and the Lord said thus unto me:—

*Revelation, given to Joseph Smith, jun., May, 1828, informing him of the alteration of the manuscript of the first part of the Book of Mormon.*

Now behold, I say unto you, that because you delivered up those writings, which you

had power given unto you to translate by the means of the Urim and Thummim, into the hands of a wicked man, you have lost them, and you also lost your gift at the same time, and your mind became darkened; nevertheless, it is now restored unto you again, therefore see that you are faithful, and continue on unto the finishing of the remainder of the work of translation as you have begun. Do not run faster, or labour more than you have strength and means provided to enable you to translate, but be diligent unto the end. Pray always that you may come off conqueror; yea, that you may conquer Satan, and that you may escape the hands of the servants of Satan that do uphold his work. Behold, they have sought to destroy you; yea, even the man in whom you have trusted has sought to destroy you. And for this cause I said that he is a wicked man, for he has sought to take away the things wherewith you have been entrusted, and he has also sought to destroy your gift: and because you have delivered the writings into his hands, behold, wicked men have taken them from you; therefore you have delivered them up, yea, that which was sacred, unto wickedness. And behold, Satan has put it into their hearts to alter the words which you have caused to be written, or which you have translated, which have gone out of your hands; and behold, I say unto you, that because they have altered the words, they read contrary from that which you translated and caused to be written; and on this wise the devil has sought to lay a cunning plan that he may destroy this work; for he hath put it into their hearts to do this, that by lying they may say they have caught you in the words which you have pretended to translate.

Verily I say unto you, that I will not suffer that Satan shall accomplish his evil design in this thing; for behold, he has put it into their hearts to get thee to tempt the Lord thy God in asking to translate it over again; and then, behold, they say and think in their hearts, we will see if God has given him power to translate; if so, He will also give him power again; and if God giveth him power again, or if he translate again, or in other words, if he bringeth forth the same words, behold, we have the same with us, and we have altered them; therefore they will not agree, and we will say that he has lied in his words, and that he has no gift, and that he has no power; therefore we will destroy him and also the work, and we will do this that we may not be ashamed in the end, and that we may get glory of the world.

Verily, verily I say unto you, that Satan has great hold upon their hearts; he stirreth them up to iniquity against that which is good, and their hearts are corrupt, and full

of wickedness and abominations, and they love darkness rather than light, because their deeds are evil; therefore they will not ask of me. Satan stirreth them up that he may lead their souls to destruction; and thus he has laid a cunning plan thinking to destroy the work of God: but I will require this at their hands, and it shall turn to their shame and condemnation in the day of judgment; yea, he stirreth up their hearts to anger against this work; yea, he saith unto them, Deceive, and lie in wait to catch that ye may destroy; behold, this is no harm. And thus he flattereth them, and telleth them that it is no sin to lie that they may catch a man in a lie that they may destroy him; and thus he flattereth them, and leadeth them along until he draggeth their souls down to hell; and thus he causeth them to catch themselves in their own snare; and thus he goeth up and down, to and fro in the earth, seeking to destroy the souls of men.

Verily, verily I say unto you, wo be unto him that lieth to deceive, because he supposeth that another lieth to deceive, for such are not exempt from the justice of God.

Now behold, they altered those words, because Satan said unto them, "he hath deceived you;" and thus he flattereth them away to do iniquity, to get thee to tempt the Lord thy God.

Behold, I say unto you, that you shall not translate again those words which have gone forth out of your hands; for behold, they shall not accomplish their evil designs in lying against those words. For behold, if you should bring forth the same words they will say that you have lied, that you have pretended to translate, but that you have contradicted yourself; and behold, they will publish this, and Satan will harden the hearts of the people, to stir them up to anger against you, that they will not believe my words. Thus Satan thinketh to overpower your testimony in this generation, that the work may not come forth in this generation; but behold, here is wisdom, and because I show unto you wisdom, and give you commandments concerning these things what you shall do, show it not unto the world until you have accomplished the work of translation.

Marvel not that I said unto you here is wisdom, show it not unto the world; for I said show it not unto the world, that you may be preserved. Behold, I do not say that you shall not show unto the righteous, but as you cannot always judge the righteous, or as you cannot always tell the wicked from the righteous, therefore I say unto you, hold your peace until I shall see fit to make all things known unto the world concerning the matter.

And now, verily I say unto you, that an account of those things that you have writ-

tion, which have gone out of your hands, are engraven upon the plates of Nephi; yea, and you remember it was said in those writings that a more particular account was given of these things upon the plates of Nephi.

And now, because the account which is engraven upon the plates of Nephi is more particular concerning the things which in my wisdom I would bring to the knowledge of the people in this account, therefore you shall translate the engravings which are on the plates of Nephi, down even till you come to the reign of king Benjamin, or until you come to that which you have translated which you have retained; and behold, you shall publish it as the record of Nephi, and thus I will confound those who have altered my words. I will not suffer that they shall destroy my work: yea, I will show unto them that my wisdom is greater than the cunning of the devil.

Behold, they have only got a part, or an abridgment of the account of Nephi. Behold, there are many things engraven on the plates of Nephi which do throw greater views upon my Gospel: therefore it is wisdom in me that you should translate this first part of the engravings of Nephi, and send forth in this work. And behold, all the remainder of this work does contain all those parts of my Gospel which my holy Prophets, yea, and also my disciples desired in their prayers should come forth unto this people. And I said unto them that it should be granted unto them according to their faith in their prayers: yea, and this was their faith—that my Gospel which I gave unto them that they might preach in their days, might come unto their brethren the Lamanites, and also all that had become Lamanites because of their dissensions.

Now this is not all, their faith in their prayers was—that this Gospel should be made known also, if it were made possible that other nations should possess this land; and thus they did leave a blessing upon this land, in their prayers, that whosoever should believe in this Gospel in this land, might have eternal life; yea, that it might be free unto all, of whatsoever nation, kindred, tongue, or people they might be.

And now, behold, according to their faith in their prayers will I bring this part of my Gospel to the knowledge of my people. Behold, I do not bring it to destroy that which they have received, but to build it up.

And for this cause have I said, if this generation harden not their hearts, I will establish my Church among them. Now I do not say this to destroy my Church, but I say this to build up my Church; therefore, whosoever belongeth to my Church need not fear, for such shall inherit the kingdom of heaven. But it is they who do not fear me,

neither keep my commandments, but build up churches unto themselves to get gain; yea, and all those that do wickedly, and build up the kingdom of the devil; yea, verily, verily I say unto you, that it is they that I will disturb, and cause to tremble and shake to the centre.

Behold, I am Jesus Christ, the Son of God. I came unto my own, and my own received me not. I am the light, which shineth in darkness, and the darkness comprehendeth it not. I am he who said unto my disciples, other sheep have I which are not of this fold; and many there were that understood me not.

And I will show unto this people that I had other sheep, and that they were a branch of the house of Jacob. And I will bring to light their marvellous works which they did in my name: yea, and I will also bring to light my Gospel which was ministered unto them; and behold, they shall not deny that which you have received, but they shall build it up, and shall bring to light the true points of my doctrine, yea, and the only doctrine which is in me; and this I do that I may establish my Gospel, that there may not be so much contention. Yea, Satan doth stir up the hearts of the people to contention concerning the points of my doctrine; and in these things they do err, for they do wrest the Scriptures, and do not understand them; therefore I will unfold unto them this great mystery; for behold, I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts; yea, if they will come they may, and partake of the waters of life freely.

Behold, this is my doctrine: whosoever repenteth, and cometh unto me, the same is my Church—whosoever declareth more or less than this, the same is not of me, but is against me, therefore he is not of my Church.

And now, behold, whosoever is of my Church, and endureth of my Church to the end, them will I establish upon my rock, and the gates of hell shall not prevail against them.

And now, remember the words of him who is the life and the light of the world, your Redeemer, your Lord and your God. Amen.

I did not, however, go immediately to translating, but went to labouring with my hands upon a small farm which I had purchased of my wife's father, in order to provide for my family. In the month of February, 1829, my father came to visit us, at which time I received the following revelation for him:—

*Revelation to Joseph Smith, sen., given February, 1829.*

Now behold, a marvellous work is about to come forth among the children of men; therefore, O ye that embark in the service

of God, see that ye serve Him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day: therefore, if ye have desires to serve God, ye are called to the work; for behold, the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul; and faith, hope, charity, and love, with an eye single to the glory of God, qualify him for the work.

Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. Ask and ye shall receive, knock and it shall be opened unto you. Amen.

The following I applied for at the request of the afore-mentioned Martin Harris, and obtained:—

*Revelation, given March, 1829.*

Behold, I say unto you, that as my servant Martin Harris has desired a witness at my hand, that you, my servant Joseph Smith, jun., have got the plates of which you have testified and borne record that you have received of me; and now, behold, this shall you say unto him, He who spake unto you, said unto you, I, the Lord, am God, and have given these things unto you, my servant Joseph Smith, jun., and have commanded you that you shall stand as a witness of these things: and I have caused you, that you should enter into a covenant with me, that you should not show them except to those persons to whom I commanded you, and you have no power over them except I grant it unto you. And you have a gift to translate the plates, and this is the first gift that I bestowed upon you; and I have commanded that you should pretend to no other gift until my purpose is fulfilled in this, for I will grant unto you no other gift until it is finished.

Verily I say unto you, that we shall come unto the inhabitants of the earth, if they will not hearken unto my words; for hereafter you shall be ordained and go forth and deliver my words unto the children of men. Behold, if they will not believe my words, they would not believe you, my servant Joseph, if it were possible that you could show them all these things which I have committed unto you. O, this unbelieving and stiff-necked generation, mine anger is kindled against them.

Behold, verily I say unto you, I have reserved those things which I have entrusted unto you, my servant Joseph, for a wise purpose in me, and it shall be made known unto future generations; but this generation shall have my word through you, and in addition to your testimony, the testimony of

three of my servants whom I shall call and ordain, unto whom I will show these things; and they shall go forth with my words that are given through you; yea, they shall know of a surety that these things are true, for from heaven will I declare it unto them. I will give them power that they may behold and view these things as they are, and to none else will I grant this power to receive this same testimony among this generation, in this the beginning of the rising up and the coming forth of my Church out of the wilderness—clear as the moon, and fair as the sun, and terrible as an army with banners. And the testimony of three witnesses will I send forth of my word; and behold, whosoever believeth on my words, them will I visit with the manifestation of my Spirit, and they shall be born of me, even of water and of the Spirit. And you must wait yet a little while, for ye are not yet ordained. And their testimony shall also go forth unto the condemnation of this generation, if they harden their hearts against them; for a desolating scourge shall go forth among the inhabitants of the earth, and shall continue to be poured out, from time to time, if they repent not, until the earth is empty, and the inhabitants thereof are consumed away, and utterly destroyed by the brightness of my coming. Behold, I tell you these things, even as I also told the people of the destruction of Jerusalem, and my word shall be verified at this time, as it hath hitherto been verified.

And now, I command you, my servant Joseph, to repent and walk more uprightly before me, and yield to the persuasions of men no more; and that you be firm in keeping the commandments wherewith I have commanded you, and if you do this, behold, I grant unto you eternal life, even if you should be slain.

And now, again I speak unto you, my servant Joseph, concerning the man that desires the witness. Behold, I say unto him, he exalts himself, and does not humble himself sufficiently before me; but if he will bow down before me, and humble himself in mighty prayer and faith, in the sincerity of his heart, then will I grant unto him a view of the things which he desires to see; and then he shall say unto the people of this generation, Behold, I have seen the things which the Lord has shown unto Joseph Smith, jun., and I know of a surety that they are true, for I have seen them, for they have been shown unto me by the power of God and not of man. And I, the Lord, command him, my servant Martin Harris, that he shall say no more unto them concerning these things, except he shall say I have seen them, and they have been shown unto me by the power of God; and these are the words which he shall say. But if he deny this, he

will break the covenant which he has before covenanted with me, and behold he is condemned. And now, except he humble himself, and acknowledge unto me the things that he has done which are wrong, and covenant with me that he will keep my commandments, and exercise faith in me, behold, I say unto him, he shall have no such views for I will grant unto him no views of the things of which I have spoken: and if this be the case, I command you, my servant Joseph, that you shall say unto him, that he shall do no more, nor trouble me any more concerning this matter.

And if this be the case, behold, I say unto thee, Joseph, when thou hast translated a few more pages, thou shalt stop for a season, even until I command thee again; then thou mayest translate again; and except thou do this, behold, thou shalt have no more gift, and I will take away the things which I have entrusted with thee. And now, because I foresee the lying in wait to destroy thee, yea, I foresee that if my servant Martin Harris humble not himself, and receive a witness from my hand, that he will fall into transgression; and there are many that lie in wait to destroy thee from off the face of the earth; and for this cause, that thy days may be prolonged, I have given unto thee these commandments; yea, for this cause I have said, stop and stand still until I command thee, and I will provide means whereby thou mayest accomplish the thing which I have commanded thee: and if thou art faithful in keeping my commandments, thou shalt be lifted up at the last day. Amen.

On the 15th day of April, 1820, Oliver Cowdery came to my house, until which time I had never seen him. He stated to me, that having been teaching school in the neighbourhood where my father resided, and my father being one of those who sent to the school, he went to board for a season at his house, and while there, the family related to him the circumstance of my having received the plates, and accordingly he had come to make inquiries of me.

Two days after the arrival of Mr. Cowdery (being the 17th of April), I commenced to translate the Book of Mormon, and he commenced to write for me, which having continued for some time, I inquired of the Lord through the Urim and Thumrain, and obtained the following:

*Revelation, given April, 1820, to Oliver Cowdery and Joseph Smith, jun.*

A great and marvellous work is about to come forth unto the children of men. Be-

hold, I am God, and give heed unto my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my words.

Behold, the field is white already to harvest; therefore, whose desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God. Yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore, if you will ask of me, you shall receive; if you will knock, it shall be opened unto you.

Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion; seek not for riches, but for wisdom; and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.

Verily, verily I say unto you, even as you desire of me, so shall it be unto you; and if you desire, you shall be the means of doing much good in this generation. Say nothing but repentance unto this generation; keep my commandments, and assist to bring forth my work according to my commandments, and you shall be blessed.

Behold, thou hast a gift, and blessed art thou because of thy gift. Remember it is sacred, and cometh from above; and if thou wilt inquire, thou shalt know mysteries which are great and marvellous; therefore, thou shalt exercise thy gift, that thou mayest find out mysteries, that thou mayest bring many to the knowledge of the truth; yea, convince them of the error of their ways. Make not thy gift known unto any, save it be to those who are of thy faith. Trifle not with sacred things. If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God; for there is no gift greater than the gift of salvation.

Verily, verily I say unto thee, blessed art thou for what thou hast done, for thou hast inquired of me; and behold, as often as thou hast inquired, thou hast received instruction of my Spirit. If it had not been so, thou wouldest not have come to the place where thou art at this time.

Behold, thou knowest that thou hast inquired of me, and I did enlighten thy mind; and now I tell thee these things, that thou mayest know that thou hast been enlightened by the Spirit of truth; yea, I tell thee that thou mayest know that there is none else save God that knoweth thy thoughts, and the intents of thy heart; I tell thee these things as a witness unto thee, that thou

words or the work which thou hast been writing, is true.

Therefore, be diligent; stand by my servant Joseph faithfully, in whatsoever difficult circumstances he may be for the world's sake. Admonish him in his faults, and also receive admonition of him. Be patient, be sober, be temperate; have patience, faith, hope, and charity.

Behold, thou art Oliver, and I have spoken unto thee because of thy desires; therefore, treasure up these words in thy heart; be faithful and diligent in keeping the commandments of God, and I will encircle thee in the arms of my love.

Behold, I am Jesus Christ, the Son of God. I am the same that came unto my own, and my own received me not. I am the light which shineth in darkness, and the darkness comprehendeth it not.

Verily, verily I say unto you, if you desire a further witness, cast your mind upon the night when you cried unto me in your heart that you might know concerning the truth of these things; did I not speak peace to your mind concerning the matter? What greater witness can you have than from God? And now, behold, you have received a witness, for if I have told you things which no man knoweth, have you not received a witness? And behold, I grant unto you a gift, if you desire of me, to translate even as my servant Joseph.

Verily, verily I say unto you, that there are records, which contain much of my Gospel, which have been kept back because of the wickedness of the people; and now I command you, that if you have good desires, a desire to lay up treasures for yourself in heaven, then shall you assist in bringing to light with your gift, those parts of my Scriptures which have been hidden because of iniquity.

And now, behold, I give unto you, and also unto my servant Joseph, the keys of this gift, which shall bring to light this ministry; and in the mouth of two or three witnesses shall every word be established.

Verily, verily I say unto you, if they reject my words, and this part of my Gospel and ministry, blessed are ye, for they can do no more unto you than unto me; and if they do unto you, even as they have done unto me, blessed are ye, for you shall dwell with me in glory; but if they reject not my words, which shall be established by the testimony which shall be given, blessed are they; and then shall ye have joy in the fruit of your labours.

Verily, verily I say unto you, as I said unto my disciples, where two or three are gathered together in my name, as touching one thing, behold, there will I be in the midst of them, even so am I in the midst of you. Fear not to do good, my sons; for

whatsoever ye sow, that shall ye also reap; therefore, if ye sow good, ye shall also reap good for your reward.

Therefore, fear not, little flock; do good; let earth and hell combine against you, for if ye are built upon my rock, they cannot prevail. Behold, I do not condemn you; go your ways and sin no more; perform with soberness the work which I have commanded you; look unto me in every thought; doubt not, fear not. Behold, the wounds which pierced my side, and also the prints of the nails in my hands and feet. Be faithful, keep my commandments, and ye shall inherit the kingdom of heaven. Amen.

After we had received this revelation he (Oliver Cowdery) stated to me that after he had gone to my father's to board, and after the family had communicated to him concerning my having got the plates, that one night after he had retired to bed he called upon the Lord to know if these things were so, and that the Lord manifested to him that they were true, but that he had kept the circumstance entirely secret, and had mentioned it to no being; so that after this revelation having been given, he knew that the work was true, because that no being living knew of the thing alluded to in the revelation, but God and himself.

During the month of April I continued to translate; and he to write, with little cessation, during which time we received several revelations.

A difference of opinion arising between us about the account of John the Apostle, mentioned in the New Testament (John c. xxi. v. 22), whether he died or whether he continued, we mutually agreed to settle it by the Urim and Thummim, and the following is the word which we received:—

*Revelation, given to Joseph Smith, jun., and Oliver Cowdery, in Harmony, Pennsylvania, April, 1829, when they desired to know whether John, the beloved disciple, tarried on earth. Translated from parchment, written and hid up by himself.*

And the Lord said unto me, John, my beloved, what desiredst thou? For if ye shall ask what you will, it shall be granted unto you. And I said unto him, Lord give unto me power over death, that I may live and bring souls unto thee. And the Lord said unto me, Verily, verily I say unto thee, because thou desiredst this, thou shalt tarry until I come in my glory, and shalt prophesy before nations, kindreds, tongues, and people. And for this cause the Lord said unto

Peter, if I will that he tarry till I come, what is that to thee? For he desired of me that he might bring souls unto me; but thou desiredst that thou mightest speedily come unto me in my kingdom. I say unto thee, Peter, this was a good desire, but my beloved has desired that he might do more, or a greater work yet among men than what he has before done; yea, he has undertaken a greater work, therefore I will make him as flaming fire and a ministering angel; he shall minister for those who shall be heirs of salvation, who dwell on the earth; and I will make thee to minister for him, and for thy brother James; and unto you three I will give this power and the keys of this ministry until I come.

Verily I say unto you, ye shall both have according to your desires, for ye both joy in that which ye have desired.

Whilst continuing the work of translation, during the month of April, Oliver Cowdery became exceedingly anxious to have the power to translate bestowed upon him, and in relation to this desire, the following revelations were obtained:—

*Revelation, given April, 1829.*

Oliver Cowdery, verily, verily I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so surely shall you receive a knowledge of whatsoever things you shall ask in faith with an honest heart, believing that you shall receive a knowledge concerning the engravings of old records which are ancient, which contain those parts of my Scripture of which has been spoken, by the manifestation of my Spirit; yea, behold, I will tell you in your mind and in your heart by the Holy Ghost, which shall come upon you, and which shall dwell in your heart.

Now behold, this is the spirit of revelation; behold, this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground; therefore, this is thy gift; apply unto it, and blessed art thou, for it shall deliver you out of the hands of your enemies; when, if it were not so, they would slay you, and bring your soul to destruction.

O, remember those words, and keep my commandments. Remember this is your gift. Now this is not all thy gift, for you have another gift, which is the gift of Aaron: behold, it has told you many things; behold, there is no other power save the power of God that can cause this gift of Aaron to be with you; therefore, doubt not, for it is the gift of God, and you shall hold it in your hands, and do marvellous works, and no power shall be able to take it away out of your hands, for it is the work of God. And

therefore, whatsoever you shall ask me, to tell you by that means, that will I grant unto you, and you shall have knowledge concerning it; remember, that without faith you can do nothing; therefore, ask in faith. Trifle not with these things. Do not ask for that which you ought not. Ask that you may know the mysteries of God, and that you may translate, and receive knowledge from all those ancient records which have been hid up, that are sacred, and according to your faith shall it be done unto you. Behold, it is I that have spoken it, and I am the same who spake unto you from the beginning. Amen.

*Revelation, given to Oliver Cowdery, April, 1829.*

Behold, I say unto you, my son, that because you did not translate according to that which you desired of me, and did commence again to write for my servant Joseph Smith, jun., even so I would that you should continue until you have finished this record, which I have entrusted unto him; and then, behold, other records have I that I will give unto you power that you may assist to translate.

Be patient, my son, for it is wisdom in me, and it is not expedient that you should translate at the present time. Behold, the work which you are called to do, is to write for my servant Joseph; and behold, it is because that you did not continue as you commenced, when you began to translate, that I have taken away this privilege from you. Do not murmur, my son, for it is wisdom in me that I have dealt with you after this manner.

Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me; but behold, I say unto you, that you must study it out in your mind, then you must ask me if it be right; and if it is right I will cause that your bosom shall burn within you; therefore you shall feel that it is right; but if it be not right, you shall have no such feelings, but you shall have a stupor of thought, that shall cause you to forget the thing which is wrong; therefore you cannot write that which is sacred save it be given you from me.

Now, if you had known this, you could have translated; nevertheless it is not expedient that you should translate now. Behold, it was expedient when you commenced, but you feared, and the time is past, and it is not expedient now; for do you not behold, that I have given unto my servant Joseph sufficient strength, whereby it is made up, and neither of you have I condemned?

Do this thing which I have commanded you, and you shall prosper. Be faithful, and yield to no temptation. Stand fast in the

work wherewith I have called you, and a hair of your head shall not be lost, and you shall be lifted up at the last day. Amen.

We still continued the work of translation, when, in the ensuing month (May, 1829), we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, as we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light, and having laid his hand upon us, he ordained us, saying unto us:—

Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.

He said this Aaronic Priesthood had not the power of laying on of hands for the Gift of the Holy Ghost, but that this should be conferred on us hereafter; and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

Accordingly we went and were baptized, I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic Priesthood, afterwards he laid his hands on me and ordained me to the same Priesthood—for so were we commanded.

The messenger who visited us on this occasion, and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James, and John, who held the keys of the Priesthood of Melchisedec, which Priesthood he said should in due time be conferred on us, and that I should be called the first Elder, and he the second. It was on the 15th day of May, 1829, that we were ordained under the hand of the messenger, and baptized.

Immediately on our coming up out of the water after we had been baptized, we experienced great and glorious blessings from our heavenly Father. No sooner had I baptized Oliver Cowdery, than the

Holy Ghost fell upon him, and he stood up and prophesied many things which should shortly come to pass. And again, so soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of the Church, and many other things connected with the Church, and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

Our minds being now enlightened, we began to have the Scriptures laid open to our understandings, and the true meaning of their more mysterious passages revealed unto us in a manner which we never could attain to previously, nor ever before had thought of. In the mean time we were forced to keep secret the circumstances of our having been baptized and having received the Priesthood, owing to a spirit of persecution which had already manifested itself in the neighbourhood. We had been threatened with being mobbed, from time to time, and this too by professors of religion. And their intentions of mobbing us were only counteracted by the influence of my wife's father's family, (under Divine Providence), who had become friendly to me, and who were opposed to mobs, and willing that I should be allowed to continue the work of translation without interruption; and therefore offered and promised us protection from all unlawful proceedings as far as in them lay.

After a few days, however, feeling it to be our duty, we commenced to reason out of the Scriptures with our acquaintances and friends, as we happened to meet with them. About this time my brother Samuel H. Smith came to visit us. We informed him what the Lord was about to do for the children of men, and to reason with him out of the Bible. We also showed him that part of the work which we had translated, and laboured to persuade him concerning the Gospel of Jesus Christ, which was now about to be revealed in its fulness. He was not, however, very easily persuaded of these things, but after much inquiry and explanation he retired to the woods, in order that by secret and fervent prayer he might obtain of a merciful God, wisdom to enable him to judge for himself. The result was, that he obtained revelations for himself sufficient to convince him of the truth of our assertions to him; and on the fifteenth day of that

same month in which we had been baptized and ordained, Oliver Cowdery baptized him; and he returned to his father's house greatly glorifying and praising God, being filled with the Holy Spirit. Not many days afterwards, my brother Hyrum Smith came to us to inquire concerning these things, when, at his earnest request, I inquired of the Lord through the Urim and Thummin, and received for him the following:—

*Revelation, given unto Hyrum Smith, Harmony, Susquehanna county, Pennsylvania, May, 1829.*

'A great and marvellous work is about to come forth among the children of men. Behold, I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow, therefore give heed unto my word.

Behold, the field is white already to harvest, therefore, whose desireth to reap, let him thrust in his sickle with all his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore, if you will ask of me, you shall receive, if you will knock, it shall be opened unto you.

Now, as you have asked, behold; I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion. Seek not for riches, but for wisdom, and behold the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich.

Verily, verily I say unto you, even as you desire of me, so shall it be done unto you; and if you desire, you shall be the means of doing much good in this generation. Say nothing but repentance unto this generation. Keep my commandments, and assist to bring forth my work according to my commandments, and you shall be blessed.

Behold, thou hast a gift, or thou shalt have a gift if thou wilt desire of me in faith, with an honest heart, believing in the power of Jesus Christ, or in my power which speaketh unto thee; for behold, it is I that speak; behold, I am the light that shineth in darkness, and by my power I give these words unto thee.

And now, verily, verily I say unto thee, put your trust in that Spirit which leadeth to do good, yea, to do justly, to walk humbly, to judge righteously, and this is my Spirit.

Verily, verily I say unto you, I will impart unto you of my Spirit, which shall enlighten your mind, which shall fill your soul

with joy, and then shall ye know, or by this shall you know all things whatsoever you desire of me, which are pertaining unto things of righteousness, in faith believing in me that you shall receive.

Behold, I command you, that you need not suppose that you are called to preach, until you are called; wait a little longer, until you shall have my word, my rock, my Church, and my Gospel, that you may know of a surety my doctrine; and then, behold, according to your desires, yea, even according to your faith, shall it be done unto you.

Keep my commandments; hold your peace; appeal unto my Spirit; yea, cleave unto me with all your heart, that you may assist in bringing to light those things of which has been spoken; yea, the translation of my work: be patient until you shall accomplish it.

Behold, this is your work, to keep my commandments; yea, with all your might, mind, and strength: seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my Spirit and my word; yea, the power of God unto the convincing of men; but now, hold your peace, study my word which hath gone forth among the children of men, and also study my word which shall come forth among the children of men, or that which is now translating, yea, until you have obtained all which I shall grant unto the children of men in this generation, and then shall all things be added thereunto.

Behold, thou art Hyrum, my son; seek the kingdom of God, and all things shall be added, according to that which is just. Build upon my rock, which is my Gospel, deny not the spirit of revelation, nor the spirit of prophecy; for we unto him that denieth these things: therefore, treasure up in your hearts until the time which is in my wisdom that you shall go forth: behold, I speak unto all who have good desires, and have thrust in their sickle to reap.

Behold, I am Jesus Christ, the Son of God; I am the life and the light of the world; I am the same who came unto my own, and my own received me not; but verily, verily I say unto you, that as many as receive me, to them will I give power to become the Sons of God, even to them that believe on my name. Amen.

About the same time came an old gentleman to visit us, of whose name I wish to make honourable mention—Mr. J. Knight, sen., of Coteville, Broome county, New York, who having heard of the manner in which we were occupying our time, very kindly and considerately brought us a quantity of provisions, in order that we

might not be interrupted in the work of translation by the want of such necessities of life; and I would just mention here, as in duty bound, that he several times brought us supplies, a distance of at least thirty miles, which enabled us to continue the work which otherwise we must have relinquished for a season.

Being very anxious to know his duty as to this work, I enquired of the Lord for him, and obtained as follows:—

*Revelation, given to Joseph Knight, sen., at Harmony, Susquehanna county, Pennsylvania, May, 1820.*

A great and marvellous work is about to come forth among the children of men. Behold, I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore, give heed unto my word.

Behold, the field is white already to harvest, therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore if you will ask of me you shall receive, if you will knock it shall be opened unto you.

Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion.

Behold, I speak unto you, and also to all those who have desires to bring forth and establish this work; and no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care.

Behold, I am the light and the life of the world, that speak these words; therefore, give heed with your might, and then you are called. Amen.

Shortly after commencing to translate, I became acquainted with Mr. Peter Whitmer, of Fayette, Seneca county, New York, and also with some of his family. In the beginning of the month of June, his son, David Whitmer, came to the place where we were residing, and brought with him a two-horse wagon, for the purpose of having us accompany him to his father's place, and there remain until we should finish the work. He proposed that we should have our board free of charge, and the assistance of one of his brothers to write for me, as also his own assistance when convenient.

Having much need of such timely aid in an undertaking so arduous, and being informed that the people of the neighbourhood were anxiously awaiting the opportunity to inquire into these things, we accepted the invitation, and accompanied Mr. Whitmer to his father's house, and there resided until the translation was finished and the copyright secured. Upon our arrival, we found Mr. Whitmer's family very anxious concerning the work, and very friendly towards ourselves. They continued so, boarded and lodged us according to proposal, and John Whitmer, in particular, assisted us very much in writing during the remainder of the work.

In the meantime, David, John, and Peter Whitmer, jun., became our zealous friends and assistants in the work; and being anxious to know their respective duties, and having desired with much earnestness that I should inquire of the Lord concerning them, I did so, through the means of the Urim and Thummim, and obtained for them in succession the following revelations:—

*Revelation, given to David Whitmer, at Fayette, Seneca county, New York, June, 1829.*

A great and marvellous work is about to come forth unto the children of men. Behold, I am God; and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow; therefore give heed unto my word.

Behold, the field is white already to the harvest, therefore whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yea, whosoever will thrust in his sickle and reap, the same is called of God; therefore if you will ask of me you shall receive, if you will knock it shall be opened unto you.

Seek to bring forth and establish my Zion. Keep my commandments in all things, and if you keep my commandments, and endure to the end, you shall have eternal life, which gift is the greatest of all the gifts of God.

And it shall come to pass, that if you shall ask the Father in my name, in faith believing, you shall receive the Holy Ghost, which giveth utterance, that you may stand as a witness of the things of which you shall both hear and see, and also that you may declare repentance unto this generation.

Behold, I am Jesus Christ, the Son of the living God, who created the heavens and the earth—a light which cannot be hid in darkness; wherefore I must bring forth the

fulness of my Gospel from the Gentiles unto the house of Israel. And behold, thou art David, and thou art called to assist, which thing if ye do, and are faithful, ye shall be blessed both spiritually and temporally, and great shall be your reward. Amen.

*Revelation, given to John Whitmer, June, 1829.*

Hearken, my servant John, and listen to the words of Jesus Christ, your Lord and your Redeemer; for behold, I speak unto you with sharpness and with power, for mine arm is over all the earth, and I will tell you that which no man knoweth save me and thee alone; for many times you have desired of me to know that which would be of the most worth unto you.

Behold, blessed are you for this thing, and for speaking my words which I have given you, according to my commandments. And now, behold, I say unto you, that the thing which will be of the most worth unto you, will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. Amen.

*Revelation, given to Peter Whitmer, jun., June, 1829.*

Hearken, my servant Peter, and listen to the words of Jesus Christ, your Lord and your Redeemer; for behold, I speak unto you with sharpness and with power, for mine arm is over all the earth, and I will tell you that which no man knoweth save me and thee alone; for many times you have desired of me to know that which would be of the most worth unto you.

Behold, blessed are you for this thing, and for speaking my words which I have given unto you, according to my commandments.

And now, behold, I say unto you, that the thing which will be of the most worth unto you, will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father. Amen.

We found the people of Seneca county in general, friendly, and disposed to inquire into the truth of these strange matters which now began to be noised abroad: many opened their houses to us, in order that we might have an opportunity of meeting with our friends for the purposes of instruction and explanation. We met with many from time to time who were willing to hear us, and wishful to find out the truth as it is in Christ Jesus, and apparently willing to obey the Gospel, when once fairly convinced and satisfied in their own minds; and in this same month of June, my brother Hyrum Smith, David Whitmer, and Peter Whitmer, jun., were

baptized in Seneca lake, the two former by myself, the latter by Oliver Cowdery. From this time forth many became believers, and were baptized, whilst we continued to instruct and persuade as many as applied for information.

In the course of the work of translation, we ascertained that three special witnesses were to be provided by the Lord, to whom He would grant that they should see the plates from which this work (the Book of Mormon) should be translated; and that these three witnesses should bear record of the same, as will be found recorded, Book of Mormon, first edition, page—, and second edition, page—.

Almost immediately after we had made this discovery, it occurred to Oliver Cowdery, David Whitmer, and the afore-mentioned Martin Harris who had come to inquire after our progress in the work, that they would have me inquire of the Lord to know if they might not obtain of Him to be these three special witnesses; and finally they became so very solicitous, and teased me so much, that at length I complied; and through the Urim and Thummim, I obtained of the Lord for them the following:—

*Revelation, to Oliver Cowdery, David Whitmer, and Martin Harris, at Fayette, Seneca County, New York, June, 1829, given previous to their viewing the Plates containing the Book of Mormon.*

Behold, I say unto you, that you must rely upon my word, which if you do with full purpose of heart, you shall have a view of the plates, and also the breast-plate, the sword of Laban, the Urim and Thummim, which were given to the brother of Jared upon the mount; when he talked with the Lord face to face, and the miraculous directors which were given to Lehi, while in the wilderness, on the borders of the Red Sea; and it is by your faith that you shall obtain a view of them, even by that faith which was had by the Prophets of old.

And after that you have obtained faith, and have seen them with your eyes, you shall testify of them by the power of God; and this you shall do that my servant Joseph Smith, jun., may not be destroyed, that I may bring about my righteous purposes unto the children of men in this work. And ye shall testify that you have seen them, even as my servant Joseph Smith, jun., has seen them; for it is by my power that he has seen them, and it is because he had faith; and he has translated the book, even that part which I have commanded him; and as your Lord and your God liveth, it is true.

Wherefore, you have received the same power, and the same faith, and the same gift like unto him; and if you do these last commandments of mine which I have given you, the gates of hell shall not prevail against you, for my grace is sufficient for you, and you shall be lifted up at the last day. And I, Jesus Christ, your Lord and your God, have spoken it unto you, that I might bring about my righteous purposes unto the children of men. Amen.

Not many days after the above commandment was given, we four, viz., Martin Harris, David Whitmer, Oliver Cowdery, and myself, agreed to retire into the woods, and try to obtain, by fervent and humble prayer, the fulfilment of the promises given in the revelation—that they should have a view of the plates, &c.

We accordingly made choice of a piece of woods convenient to Mr. Whitmer's house, to which we retired, and having knelt down, we began to pray in much faith to Almighty God to bestow upon us a realization of these promises. According to previous arrangements I commenced by vocal prayer to our heavenly Father, and was followed by each of the rest in succession. We did not, however, obtain any answer or manifestation of the divine favour in our behalf. We again observed the same order of prayer, each calling on and praying fervently to God in rotation, but with the same result as before. Upon this, our second failure, Martin Harris proposed that he should withdraw himself from us, believing, as he expressed himself, that his presence was the cause of our not obtaining what we wished for; he accordingly withdrew from us, and we knelt down again, and had not been many minutes engaged in prayer, when presently we beheld a light above us in the air, of exceeding brightness; and behold, an angel stood before us; in his hands he held the plates which we had been praying for these to have a view of; he turned over the leaves one by one, so that we could see them, and discover the engravings thereon distinctly. He then addressed himself to David Whitmer, and said, "David, blessed is the Lord, and he that keeps His commandments." When, immediately afterwards, we heard a voice from out of the bright light above us, saying, "These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen

is correct, and I command you to bear record of what you now see and hear."

I now left David and Oliver, and went in pursuit of Martin Harris, whom I found at a considerable distance, fervently engaged in prayer. He soon told me, however, that he had not yet prevailed with the Lord, and earnestly requested me to join him in prayer, that he also might realize the same blessings which we had just received. We accordingly joined in prayer, and ultimately obtained our desires, for before we had yet finished, the same vision was opened to our view, at least it was again to me, and I once more beheld and heard the same things, whilst at the same moment, Martin Harris cried out, apparently in ecstasy of joy, "'Tis enough; mine eyes have beheld," and jumping up, he shouted "Hosannah," blessing God, and otherwise rejoiced exceedingly.

Having thus, through the mercy of God, obtained these manifestations, it now remained for these three individuals to fulfil the commandment which they had received, viz., to bear record of these things; in order to accomplish which, they drew up and described the following document:—

*The Testimony of Three Witnesses.*

Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this record—which is the record of the people of Nephi, and also of the Lamanites their brethren, and also of the people of Jared who came from the tower of which hath been spoken; and we also know that they have been translated by the gift and power of God, for His voice hath declared it unto us, wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates, and they have been shown unto us by the power of God, and not of man; and we declare, with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw, the plates and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true, and it is marvellous in our eyes; nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things; and we know that if we are faithful in Christ, we shall rid our garments of the blood of all

men, and be found spotless before the judgment seat of Christ, and shall dwell with him eternally in the heavens. And the honour be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY,  
DAVID WHITMER,  
MARTIN HARRIS.

Soon after these things had transpired, this additional testimony was obtained:—

*The Testimony of Eight Witnesses.*

Be it known unto all nations, kindreds, tongues, and people unto whom this work shall come, that Joseph Smith, jun., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work and of curious workmanship. And this we bear record, with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. And we give our names unto the world to witness unto the world that which we have seen; and we lie not, God bearing witness of it.

CHRISTIAN WHITMER,  
JACOB WHITMER,  
PETER WHITMER, jun.,  
JOHN WHITMER,  
HIRAM PAGE,  
JOSEPH SMITH, sen.,  
HYRUM SMITH,  
SAMUEL H. SMITH.

Meantime we continued to translate, at intervals, when not necessitated to attend to the numerous enquirers that now began to visit us—some for the sake of finding the truth, others for the purpose of putting hard questions, and trying to confound us. Among the latter class were several learned priests, who generally came for the purpose of disputation: however, the Lord continued to pour out upon us His Holy Spirit, and as often as we had need, He gave us in that moment what to say; so that, although unlearned and inexperienced in religious controversy, yet were we able to confound those learned Rabbies of the day; whilst at the same time we were enabled to convince the honest in heart that we had obtained, through the mercy of God, to the true and everlasting Gospel of Jesus Christ; so that almost daily we administered the ordinance of baptism for the remission of sins to such as believed.

We now became anxious to have that promise realized to us, which the angel that conferred upon us the Aaronic Priesthood, had given us, viz., that provided we continued faithful, we should also have the Melchisedek Priesthood, which holds the authority of the laying on of hands for the Gift of the Holy Ghost. We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house, in order more particularly to seek of the Lord what we now so earnestly desired; and here, to our unspeakable satisfaction did we realize the truth of the Saviour's promise—"Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you;" for we had not long been engaged in solemn and fervent prayer, when the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an Elder in the Church of Jesus Christ; and that he also should ordain me to the same office; and then to ordain others as it should be made known unto us from time to time. We were, however, commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been, and who should be baptized, assembled together, when we must have their sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers or not; when also we were commanded to bless bread and break it with them, and to take wine, bless it, and drink it with them; afterward proceed to ordain each other according to commandment; then call out such men as the Spirit should dictate, and ordain them; and then attend to the laying on of hands for the Gift of the Holy Ghost, upon all those whom we had previously baptized, doing all things in the name of the Lord.

The following commandment will further illustrate the nature of our calling to this Priesthood, as well as that of others who were yet to be sought after:—

*Revelation to Joseph Smith, jun., Oliver Cowdery, and David Whitmer, making known the calling of Twelve Apostles in these last days; and also instructions relative to building up the Church of Christ according to the fulness of the Gospel. Given in Fayette, New York, June, 1829.*

Now behold, because of the thing which you, my servant Oliver Cowdery, have de-

sired to know of me, I give unto you these words. Behold, I have manifested unto you by my Spirit in many instances, that the things which you have written are true; wherefore you know that they are true; and if you know that they are true, behold, I give unto you a commandment that you rely upon the things which are written; for in them are all things written concerning the foundation of my Church, my Gospel, and my rock; wherefore, if you shall build up my Church upon the foundation of my Gospel and my rock, the gates of hell shall not prevail against you.

Behold, the world is ripening in iniquity, and it must needs be that the children of men are stirred up unto repentance, both the Gentiles and also the house of Israel; wherefore, as thou hast been baptized by the hands of my servant, Joseph Smith, jun., according to that which I have commanded him, he hath fulfilled the thing which I commanded him. And now, marvel not that I have called him unto mine own purpose, which purpose is known in me; wherefore, if he shall be diligent in keeping my commandments, he shall be blessed unto eternal life, and his name is Joseph.

And now, Oliver Cowdery, I speak unto you, and also unto David Whitmer, by the way of commandment; for behold, I command all men everywhere to repent, and I speak unto you even as unto Paul mine Apostle, for you are called with that same calling with which he was called. Remember the worth of souls is great in the sight of God; for behold, the Lord, your Redeemer, suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. And he hath risen again from the dead, that he might bring all men unto him on conditions of repentance. And how great is his joy in the soul that repenteth. Wherefore you are called to cry repentance unto this people; and if it so be that you should labour all your days in crying repentance unto this people, and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father.

And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me? Behold, you have my Gospel before you, and my rock, and my salvation. Ask the Father in my name in faith, believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men; and if you have not faith, hope, and charity, you can do nothing. Contend against no church, save it be the church of the devil. Take upon you the name of

Christ, and speak the truth in soberness; and as many as repent, and are baptized in my name, which is Jesus Christ, and endure to the end, the same shall be saved. Behold, Jesus Christ is the name which is given of the Father; and there is none other name given whereby man can be saved; wherefore all men must take upon them the name which is given of the Father, for in that name shall they be called at the last day; wherefore, if they know not the name by which they are called, they cannot have place in the kingdom of my Father.

And now, behold, there are others who are called to declare my Gospel, both unto Gentile and unto Jew, yea, even Twelve; and the Twelve shall be my disciples, and they shall take upon them my name; and the Twelve are they who shall desire to take upon them my name with full purpose of heart; and if they desire to take upon them my name with full purpose of heart, they are called to go into all the world to preach my Gospel unto every creature; and they are they who are ordained of me to baptize in my name, according to that which is written; and you have that which is written before you, wherefore you must perform it according to the words which are written.

And now I speak unto the Twelve. Behold, my grace is sufficient for you; you must walk uprightly before me, and sin not. And behold, you are they who are ordained of me to ordain Priests and Teachers to declare my Gospel, according to the power of the Holy Ghost which is in you, and according to the callings and gifts of God unto men; and I, Jesus Christ, your Lord and your God, have spoken it. These words are not of men, nor of man, but of me; wherefore you shall testify they are of me, and not of man; for it is my voice which speaketh them unto you; for they are given by my Spirit unto you, and by my power you can read them one to another; and save it were by my power, you could not have them; wherefore you can testify that you have heard my voice and know my words.

And now, behold, I give unto you, Oliver Cowdery, and also unto David Whitmer, that you shall search out the Twelve who shall have the desires of which I have spoken, and by their desires and their works you shall know them; and when you have found them, you shall show these things unto them. And you shall fall down and worship the Father in my name; and you must preach unto the world, saying, You must repent, and be baptized in the name of Jesus Christ; for all men must repent and be baptized, and not only all men, but women, and children who have arrived to the years of accountability.

And now, after that you have received

this, you must keep my commandment in all things; and by your hands I will work a marvellous work among the children of men, unto the convincing of many, of their sins, that they may come unto repentance, and that they may come unto the kingdom of my Father; wherefore the blessings which I give unto you, are above all things. And after that you have received this, if you keep not my commandments, you cannot be saved in the kingdom of my Father. Behold, I, Jesus Christ, your Lord, and your God, and your Redeemer, by the power of my Spirit, have spoken it. Amen.

In this manner did the Lord continue to give us instructions from time to time, concerning the duties which now devolved upon us; and among many other things of the kind, we obtained of him the following, by the spirit of prophecy and revelation; which not only gave us much information, but also pointed out to us the precise day upon which, according to his will and commandment, we should proceed to organize his Church once again here upon the earth:—

#### *Revelation.*

The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Saviour Jesus Christ in the flesh, it being regularly organized and established, agreeable to the laws of our country, by the will and commandments of God, in the fourth month, and on the sixth day of the month, which is called April; which commandments were given to Joseph Smith, jun., who was called of God, and ordained an Apostle of Jesus Christ, to be the first Elder of this Church; and to Oliver Cowdery, who was also called of God an Apostle of Jesus Christ, to be the second Elder of this Church, and ordained under his hand; and this according to the grace of our Lord and Saviour Jesus Christ, to whom be all glory, both now and for ever. Amen.

After it was truly manifested unto this first Elder that he had received a remission of his sins, he was entangled again in the vanities of the world; but, after repenting and humbling himself sincerely, through faith, God ministered unto him by an holy angel, whose countenance was as lightning, and whose garments were pure and white above all other whiteness; and gave unto him commandments which inspired him, and gave him power from on high, by the means which were before prepared, to translate the Book of Mormon, which contains a record of a fallen people, and the fulness of the Gospel of Jesus Christ to the Gentiles, and to the Jews also; which was given by inspiration,

and is confirmed to others by the ministering of angels, and is declared unto the world by them, proving to the world that the Holy Scriptures are true, and that God does inspire men, and call them to His holy work in this age and generation, as well as in generations of old; thereby showing that He is the same God yesterday, to-day, and for ever. Amen.

Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work; and those who receive it in faith, and work righteousness, shall receive a crown of eternal life; but those who harden their hearts in unbelief, and reject it, it shall turn to their own condemnation, for the Lord God has spoken it; and we, the Elders of the Church, have heard and bear witness to the words of the glorious Majesty on high, to whom be glory for ever and ever. Amen.

By these things we know that there is a God in heaven, who is infinite and eternal, from everlasting to everlasting, the same unchangeable God, the framer of heaven and earth, and all things which are in them; and that He created man, male and female, after His own image, and in His own likeness created He them, and gave unto them commandments that they should love and serve Him, the only living and true God, and that He should be the only being whom they should worship. But, by the transgression of these holy laws, man became sensual and devilish, and became fallen man.

Wherefore the Almighty God gave His Only Begotten Son, as it is written in those Scriptures which have been given of Him; he suffered temptations, but gave no heed unto them; he was crucified, died, and rose again the third day, and ascended into heaven, to sit down on the right hand of the Father, to reign with almighty power, according to the will of the Father; that as many as would believe and be baptized in his holy name, and endure in faith to the end, should be saved; not only those who believed after he came in the meridian of time in the flesh, but all those from the beginning, even as many as were before he came, who believed in the words of the Holy Prophets, who spake as they were inspired by the Gift of the Holy Ghost, who truly testified of him in all things, should have eternal life; as well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father, and of the Son; which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

And we know that all men must repent, and believe on the name of Jesus Christ,

and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God. And we know that justification through the grace of our Lord and Saviour Jesus Christ, is just and true; and we know, also, that sanctification through the grace of our Lord and Saviour Jesus Christ, is just and true to all those who love and serve God with all their might, mind, and strength; but there is a possibility that man may fall from grace, and depart from the living God. Therefore, let the Church take heed, and pray always, lest they fall into temptations; yea, and even let those who are sanctified take heed also. And we know that these things are true, and according to the revelations of John, neither adding to nor diminishing from the prophecy of his book, the Holy Scriptures, or the revelations of God which shall come hereafter by the Gift and power of the Holy Ghost, the voice of God, or the ministering of angels; and the Lord God has spoken it; and honour, power, and glory be rendered to His holy name, both now and ever. Amen.

*And again, by way of commandment to the Church, concerning the manner of baptism.*

All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the Church, that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works, that they have received of the spirit of Christ unto the remission of their sins, shall be received by baptism into his Church.

*The duty of the Elders, Priests, Teachers, Deacons, and members of the Church of Christ.*

An Apostle is an Elder, and it is his calling to baptize; and to ordain other Elders, Priests, Teachers, and Deacons, and to administer bread and wine—the emblems of the flesh and blood of Christ; and to confirm those who are baptized into the Church, by the laying on of hands for the baptism of fire and the Holy Ghost, according to the Scriptures; and to teach, expound, exhort, baptize, and watch over the Church; and to confirm the Church by the laying on of the hands, and the giving of the Holy Ghost; and to take the lead of all meetings.

The Elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God.

The Priest's duty is to preach, teach, expound, exhort, and baptize; and administer the Sacrament; and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties;

and he may also ordain other Priests, Teachers, and Deacons; and he is to take the lead of meetings when there is no Elder present; but when there is an Elder present, he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties. In all these duties the Priest is to assist the Elder, if occasion requires.

The Teacher's duty is to watch over the Church always, and be with and strengthen them, and see that there is no iniquity in the Church, neither hardness with each other, neither lying, backbiting, nor evil speaking; and see that the Church meet together often; and also see that all the members do their duty; and he is to take the lead of meetings in the absence of the Elder or Priest, and is to be assisted always in all his duties in the Church by the Deacons, if occasion requires; but neither Teachers nor Deacons have authority to baptize, administer the Sacrament, or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come unto Christ.

Every Elder, Priest, Teacher, or Deacon, is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost, which is in the one who ordains him.

The several Elders composing this Church of Christ, are to meet in Conference once in three months, or from time to time as said Conferences shall direct or appoint; and said Conferences are to do whatever Church business is necessary to be done at the time.

The Elders are to receive their Licenses from other Elders, by vote of the Church to which they belong, or from the Conferences.

Each Priest, Teacher, or Deacon, who is ordained by a Priest, may take a certificate from him at the time, which certificate, when presented to an Elder, shall entitle him to a License, which shall authorize him to perform the duties of his calling; or he may receive it from a Conference.

No person is to be ordained to any office in this Church, where there is a regularly organized Branch of the same, without the vote of that Church; but the presiding Elders, travelling Bishops, High Counsellors, High Priests, and Elders, may have the privilege of ordaining, where there is no Branch of the Church, that a vote may be called.

Every President of the High Priesthood, or presiding Elder, Bishop, High Counsellor, and High Priest, is to be ordained by the direction of a High Council or General Conference.

*The duty of the Members after they are received by baptism.*

The Elders or Priests are to have sufficient time to expound all things concerning

the Church of Christ, to their understanding, previous to their partaking of the Sacrament, and being confirmed by the laying on of the hands of the Elders, so that all things may be done in order. And the members shall manifest before the Church, and also before the Elders, by a godly walk and conversation, that they are worthy of it; that there may be works and faith agreeable to the Holy Scriptures—walking in holiness before the Lord.

Every member of the Church of Christ having Children, is to bring them unto the Elders before the Church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name.

No one can be received into the Church of Christ, unless he has arrived unto the years of accountability before God, and is capable of repentance.

Baptism is to be administered in the following manner, unto all those who repent:—The person who is called of God, and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name, "Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen." Then shall he immerse him or her in the water, and come forth again out of the water.

It is expedient that the Church meet together often to partake of bread and wine in remembrance of the Lord Jesus, and the Elder or Priest shall administer it; and after this manner shall he administer it:—He shall kneel with the Church, and call upon the Father in solemn prayer, saying, "O God, the eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God, the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them, that they may always have his Spirit to be with them. Amen."

The manner of administering the wine:—He shall take the cup also, and say, "O God, the eternal Father, we ask thee in the name of thy Son, Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God, the eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen."

Any member of the Church of Christ transgressing, or being overtaken in a fault,

shall be dealt with as the Scriptures direct.

It shall be the duty of the several Churches composing the Church of Christ, to send one or more of their Teachers to attend the several Conferences held by the Elders of the Church, with a list of the names of the several members uniting themselves with the Church since the last Conference, or send by the hand of some Priest, so that a regular list of all the names of the whole Church may be kept in a book by one of the Elders, whoever the other Elders shall appoint from time to time; and also if any have been expelled from the Church, so that their names may be blotted out of the General Church Record of names.

All members removing from the Church where they reside, if going to a Church where they are not known, may take a letter certifying that they are regular members and in good standing, which certificate may be signed by any Elder or Priest, if the member receiving the letter is personally acquainted with the Elder or Priest, or it may be signed by the Teachers or Deacons of the Church.

Meantime our translation drawing to a close, we went to Palmyra, Wayne county, New York, secured the copyright, and agreed with Mr. Egbert Grandon to print five thousand copies for the sum of three thousand dollars.

I wish to mention here, that the title page of the Book of Mormon is a literal translation, taken from the very last leaf, on the left hand side of the collection or book of plates, which contained the record which has been translated, the language of the whole running the same as all Hebrew writing in general; and that said title page is not by any means a modern composition, either of mine or of any other man's who has lived or does live in this generation. Therefore, in order to correct an error which generally exists concerning it, I give below that part of the title page of the English version of the Book of Mormon which is a genuine and literal translation of the title page of the original Book of Mormon, as recorded on the plates:—

#### THE BOOK OF MORMON.

*An account written by the hand of Mormon, upon Plates, taken from the Plates of Nephi.*

Wherefore it is an abridgment of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile; written by way of commandment, and also by the spirit of prophecy and revelation.

Written, and sealed up, and hid up unto the Lord, that they might not be destroyed—to come forth by the gift and power of God unto the interpretation thereof—sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile—the interpretation thereof by the gift of God.

An abridgment taken from the Book of Ether, also, which is a record of the people of Jared, who were scattered at the time the Lord confounded the language of the people when they were building a tower to get to heaven; which is to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off for ever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the eternal God, manifesting himself unto all nations. And now, if there are faults, they are the mistakes of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment-seat of Christ.

The remainder of the title page is of course, modern.

*A Commandment of God and not of man, to Martin Harris, given at Manchester, New York, March, 1830, by Him who is Eternal.*

I am Alpha and Omega, Christ the Lord; yea, even I am He, the beginning and the end, the Redeemer of the world. I having accomplished and finished the will of Him whose I am, even the Father, concerning me; having done this that I might subdue all things unto myself, retaining all power, even to the destroying of Satan and his works, at the end of the world, and the last great day of judgment which I shall pass upon the inhabitants thereof, judging every man according to his works and the deeds which he hath done. And surely every man must repent or suffer, for I, God, am endless; wherefore I revoke not the judgments which I shall pass; but woes shall go forth—weeping, wailing, and gnashing of teeth, yea, to those who are found on my left hand; nevertheless it is not written that there shall be no end to this torment; but it is written, endless torment.

Again, it is written eternal damnation; wherefore it is more express than other Scriptures, that it might work upon the hearts of the children of men altogether for my name's glory; wherefore, I will explain unto you this mystery, for it is meet unto you to know, even as mine Apostles. I speak unto you that are chosen in this thing even as one, that you may enter into my rest. For behold, the mystery of godliness, how great is it? for behold, I am endless, and the pu-

nishment which is given from my hand, is endless punishment, for endless is my name, wherefore—

Eternal punishment is God's punishment;  
Endless punishment is God's punishment.

Wherefore I command you to repent, and keep the commandments which you have received by the hand of my servant Joseph Smith, jun., in my name; and it is by my almighty power that you have received them; therefore I command you to repent—repent lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore—how sore you know not! how exquisite you know not! yea, how hard to bear you know not! For behold, I, God, have suffered these things for all, that they might not suffer if they would repent; but if they would not repent, they must suffer even as I; which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit, and would that I might not drink the bitter cup and shrink; nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men; wherefore I command you again to repent, lest I humble you with my almighty power; and that you confess your sins, lest you suffer these punishments of which I have spoken, of which in the smallest, yea, even in the least degree you have tasted at the time I withdrew my spirit. And I command you that you preach nought but repentance, and show not these things unto the world until it is wisdom in me, for they cannot bear meat now, but milk they must receive; wherefore they must not know these things, lest they perish. Learn of me, and listen to my words; walk in the meekness of my spirit and you shall have peace in me. I am Jesus Christ, I came by the will of the Father, and I do His will.

And again, I command thee that thou shalt not covet thy neighbour's wife, nor seek thy neighbour's life. And again, I command thee that thou shalt not covet thine own property, but impart it freely to the printing of the Book of Mormon, which contains the truth and the word of God; which is my word to the Gentile; that soon it may go to the Jew, of whom the Lamanites are a remnant; that they may believe the Gospel, and look not for a Messiah to come who has already come.

And again, I command thee that thou shalt pray vocally as well as in thy heart, yea, before the world as well as in secret, in public as well as in private; and thou shalt declare glad tidings, yea, publish it upon the mountains, and upon every high place, and among every people that thou shalt be permitted to see. And thou shalt

do it with all humility, trusting in me, reviling not against revilers. And of tenets thou shalt not talk, but thou shalt declare repentance and faith on the Saviour, and remission of sins by baptism and by fire, yea, even the Holy Ghost.

Behold, this is a great and the last commandment which I shall give unto you concerning this matter; for this shall suffice for thy daily walk even unto the end of thy life. And misery thou shalt receive, if thou wilt slight these counsels; yea, even the destruction of thyself and property. Impart a portion of thy property, yea, even part of thy lands, and all, save the support of thy family. Pay the debt thou hast contracted with the printer. Release thyself from bondage. Leave thy house and home, except when thou shalt desire to see thy family, and speak freely to all; yea, preach, exhort, declare the truth, even with a loud voice, with a sound of rejoicing, crying—"Hosannah! hosannah! blessed be the name of the Lord God."

Pray always, and I will pour out my Spirit upon you, and great shall be your blessing; yea, even more than if you should obtain treasures of earth and corruptibleness to the extent thereof. Behold, canst thou read this without rejoicing and lifting up thy heart for gladness; or canst thou run about longer as a blind guide; or canst thou be humble and meek, and conduct thyself wisely before me; yea, come unto me, thy Saviour. Amen.

Whilst the Book of Mormon was in the hands of the printer, we still continued to bear testimony and give information, as far as we had an opportunity; and also made known to our brethren that we had received commandment to organize the Church; and accordingly we met together for that purpose, at the house of the above-mentioned Mr. P. Whitmer, being six in number, on Tuesday, the sixth day of April, A.D. one thousand eight hundred and thirty.

Having opened the meeting by solemn prayer to our heavenly Father, we proceeded, according to previous commandment, to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a Church according to said commandment which we had received. To these they consented by an unanimous vote. I then laid my hands upon Oliver Cowdery, and ordained him an Elder of the Church of Jesus Christ of Latter-day Saints; after which, he ordained me also to the office of an Elder of said Church. We then took

bread, blessed it, and brake it with them; also wine, blessed it, and drank it with them. We then laid our hands on each individual member of the Church present, that they might receive the Gift of the Holy Ghost, and be confirmed members of the Church of Christ. The Holy Ghost was poured out upon us to a very great degree—some prophesied, whilst we all praised the Lord, and rejoiced exceedingly. Whilst yet together, I received the following commandment:—

*Revelation to Joseph Smith, jun., given April 6th, 1820.*

Behold, there shall be a Record kept among you, and in it thou shalt be called a Seer, a Translator, a Prophet, an Apostle of Jesus Christ, an Elder of the Church through the will of God the Father, and the grace of your Lord Jesus Christ; being inspired of the Holy Ghost to lay the foundation thereof, and to build it up unto the most holy faith; which Church was organized and established in the year of your Lord eighteen hundred and thirty, in the fourth month, and on the sixth day of the month, which is called April.

Wherefore, meaning the Church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me; for his word ye shall receive as if from mine own mouth, in all patience and faith; for by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good and His name's glory; for thus saith the Lord God, Him have I inspired to move the cause of Zion in mighty power for good, and his diligence I know, and his prayers I have heard, yea, his weeping for Zion I have seen; and I will cause that he shall mourn for her no longer, for his days of rejoicing are come unto the remission of his sins, and the manifestations of my blessings upon his works.

For behold, I will bless all those who labour in my vineyard with a mighty blessing, and they shall believe on his words, which are given him through me by the Comforter, which manifesteth that Jesus was crucified by sinful men for the sins of the world; yea, for the remission of sins unto the contrite heart. Wherefore it becometh me that he should be ordained by you, Oliver Cowdery, mine Apostle—this being an ordinance unto you, that you are an Elder under his hand, he being the first unto you, that you might be an Elder unto this Church of Christ, bearing my name; and the first preacher of this Church unto the Church, and before the world, yea, before the

Gentiles, yea, and thus saith the Lord God, lo, lo, to the Jews also. Amen.

We now proceeded to call out and ordain some others of the brethren to different offices of the Priesthood, according as the Spirit manifested unto us: and after a happy time spent in witnessing and feeling for ourselves the powers and the blessings of the Holy Ghost, through the grace of God bestowed upon us, we dismissed with the pleasing knowledge that we were now individually, members of, and acknowledged of God, "The Church of Jesus Christ," organized in accordance with commandments and revelations given by Him to ourselves in the last days, as well as according to the order of the Church as recorded in the New Testament.

Several persons who had attended the above meeting, and got convinced of the truth, came forward shortly after, and were received into the Church; among the rest, my own father and mother were baptized, to my great joy and consolation; and about the same time, Martin Harris and A. Rockwell.

*Revelation to the Church of Christ which was established in these last days, in the year of our Lord, 1830. Given at Manchester, New York, April, 1830, in consequence of some desiring to unite with the Church without re-baptism, who had previously been baptized.*

Behold, I say unto you, that all old covenants have I caused to be done away in this thing, and this is a new and everlasting covenant, even that which was from the beginning. Wherefore, although a man should be baptized an hundred times, it availeth him nothing, for you cannot enter in at the straight gate by the law of Moses, neither by your dead works; for it is because of your dead works that I have caused this last covenant, and this Church to be built up unto me, even as in days of old; wherefore, enter ye in at the gate, as I have commanded, and seek not to counsel your God. Amen.

The following persons being anxious to know of the Lord what might be their respective duties in relation to this work, I inquired of the Lord, and received for them the following:—

*Revelation to Oliver Cowdery, Hyrum Smith, Samuel H. Smith, Joseph Smith, sen., and Joseph Knight, sen. Given at Manchester, New York, April, 1830.*

Behold, I speak unto you, Oliver, a few

words. Behold, thou art blessed, and art under no condemnation. But beware of pride, lest thou shouldst enter into temptation. Make known thy calling unto the Church, and also before the world, and thy heart shall be opened to preach the truth from henceforth and for ever. Amen.

Behold, I speak unto you, Hyrum, a few words, for thou also art under no condemnation, and thy heart is opened, and thy tongue loosed, and thy calling is to exhortation, and to strengthen the Church continually; wherefore thy duty is unto the Church for ever, and this because of thy family. Amen.

Behold, I speak a few words unto you, Samuel, for thou also art under no condemnation, and thy calling is to exhortation, and to strengthen the Church; and thou art not as yet called to preach before the world. Amen.

Behold, I speak a few words unto you, Joseph, for thou also art under no condemnation, and thy calling also is to exhortation, and to strengthen the Church. And this is thy duty from henceforth and for ever. Amen.

Behold, I manifest unto you, Joseph Knight, by these words, that you must take up your cross, in the which you must pray vocally before the world, as well as in secret, and in your family, and among your friends, and in all places. And behold, it is your duty to unite with the true Church, and give your language to exhortation continually, that you may receive the reward of the labourer. Amen.

On Sunday, April 11th, 1830, Oliver Cowdery preached the first public discourse that was delivered by any of our number. Our meeting was held by previous appointment, at the house of Mr. Whitmer, Fayette. Large numbers of people attended, and the same day the following were baptized; viz., Hyrum Page, Catherine Page, Christian Whitmer, Anne Whitmer, Jacob Whitmer, Elizabeth Whitmer; and on the 18th day, Peter Whitmer, sen., Mary Whitmer, William Jolly, Elizabeth Jolly, Vincent Jolly, Richard Z. Peterson, and Elizabeth Anne Whitmer,—all by Oliver Cowdery in Seneca Lake.

During this month of April, I went on a visit to the residence of Mr. Joseph Knight, of Coleville, Broom county, New York, with whom and his family I had been previously acquainted, and of whose name I have above mentioned as having been so kind and thoughtful towards us while translating the Book of Mormon. Mr. Knight and his family were Univer-

salists, but were willing to reason with me upon my religious views, and were, as usual, friendly and hospitable. We held several meetings in the neighbourhood; we had many friends, and some enemies. Our meetings were well attended, and many began to pray fervently to Almighty God, that He would give them wisdom to understand the truth. Amongst those who attended our meetings regularly, was Newel Knight, son to Joseph Knight. He and I had many serious conversations on the important subject of man's eternal salvation; we had got into a habit of praying much at our meetings, and Newel had said that he would try and take up his cross, and pray vocally during meeting; but when we again met together, he rather excused himself. I tried to prevail upon him, making use of the figure, supposing that he should get into a mud-hole, would he not try to help himself out? and that we were willing now to help him out of the mud-hole. He replied, that provided he had got into a mud-hole through carelessness, he would rather wait and get out himself, than have others to help him; and so he would wait until he should get into the woods by himself, and there he would pray. Accordingly, he deferred praying until next morning, when he retired into the woods; where, according to his own account afterwards, he made several attempts to pray, but could scarcely do so, feeling that he had not done his duty, but that he should have prayed in the presence of others. He began to feel uneasy, and continued to feel worse both in mind and body, until, upon reaching his own house, his appearance was such as to alarm his wife very much. He requested her to go and bring me to him. I went and found him suffering very much in his mind, and his body acted upon in a very strange manner; his visage and limbs distorted and twisted in every shape and appearance possible to imagine; and finally he was caught up off the floor of the apartment, and tossed about most fearfully. His situation was soon made known to his neighbours and relatives, and in a short time as many as eight or nine grown persons had got together to witness the scene. After he had thus suffered for a time, I succeeded in getting hold of him by the hand, when almost immediately he spoke to me, and with a very great earnestness requested of me that I should cast the devil out of him, saying, that he knew he

was in him, and that he also knew that I could cast him out. I replied, "if you know that I can, it shall be done;" and then almost unconsciously I rebuked the devil, and commanded him in the name of Jesus Christ to depart from him; when immediately, Newel spoke out and said that he saw the devil leave him and vanish from his sight.\*

The scene was now entirely changed, for as soon as the devil had departed from our friend, his countenance became natural, his distortions of body ceased, and almost immediately the Spirit of the Lord descended upon him, and the visions of eternity were opened to his view. He afterwards related his experience as follows:—

I now began to feel a most pleasing sensation resting upon me, and immediately the visions of heaven were opened to my view. I felt myself attracted upward, and remained for some time enwrapped in contemplation, insomuch that I knew not what was going on in the room. By and bye, I felt some weight pressing upon my shoulder, and the side of my head, which served to recall me to a sense of my situation, and I found that the Spirit of the Lord had actually caught me up off the floor, and that my shoulder and head were pressing against the beams.

All this was witnessed by many, to their great astonishment and satisfaction, when they saw the devil thus cast out, and the power of God and His Holy Spirit thus made manifest. So soon as consciousness returned, his bodily weakness was such that we were obliged to lay him upon his bed, and wait upon him for some time. As may be expected, such a scene as this contributed much to make believers of those who witnessed it, and finally, the greater part of them became members of the Church.

Soon after this occurrence I returned to Fayette, Seneca county. The Book of Mormon (the stick of Joseph in the hands of Ephraim,) had now been published for some time, and as the ancient Prophet had predicted of it, "It was accounted as a strange thing." No small stir was created

\* This was the first miracle which was done in this Church, or by any member of it; and it was done not by man, nor by the power of man, but it was done by God, and by the power of godliness: therefore, let the honour and the praise, the dominion and the glory, be ascribed to the Father, Son, and Holy Spirit, for ever and ever. Amen.

by its appearance; great opposition and much persecution followed the believers of its authenticity; but it had now come to pass that truth had sprung out of the earth, and righteousness had looked down from heaven, so we feared not our opponents, knowing that we had both truth and righteousness on our side, that we had both the Father and the Son, because we had the doctrines of Christ, and abided in them; and therefore we continued to preach and to give information to all who were willing to hear.

During the last week in May, the above-mentioned Newel Knight came to visit us at Fayette, and was baptized by David Whitmer.

On the first day of June, 1830, we held our first Conference as an organized Church. Our numbers were about thirty, besides whom many assembled with us, who were either believers or anxious to learn.

Having opened by singing and prayer, we partook together of the emblems of the body and blood of our Lord Jesus Christ. We then proceeded to confirm several who had lately been baptized, after which, we called out and ordained several to the various offices of the Priesthood. Much exhortation and instruction was given, and the Holy Ghost was poured out upon us in a miraculous manner—many of our number prophesied, whilst others had the heavens opened to their view, and were so overcome that we had to lay them on beds or other convenient places; among the rest was brother Newel Knight, who had to be placed on a bed, being unable to help himself. By his own account of the transaction, he could not understand why we should lay him on the bed, as he felt no sensibility of weakness. He felt his heart filled with love, with glory, and pleasure unspeakable, and could discern all that was going on in the room; when, all of a sudden, a vision of futurity burst upon him. He saw there represented, the great work which through my instrumentality was yet to be accomplished. He saw heaven opened, and beheld the Lord Jesus Christ, seated at the right hand of the Majesty on high, and had it made plain to his understanding that the time would come when he would be admitted into his presence to enjoy his society for ever and ever. When their bodily strength was restored to these brethren, they shouted "Hosannahs to God and the Lamb,"

and rehearsed the glorious things which they had seen and felt, whilst they were yet in the spirit.

Such scenes as these were calculated to inspire our hearts with joy unspeakable, and fill us with awe and reverence for that Almighty Being, by whose grace we had been called to be instrumental in bringing about for the children of men, the enjoyment of such glorious blessings as were now poured out upon us. To find ourselves engaged in the very same order of things as observed by the holy Apostles of old; to realize the importance and solemnity of such proceedings; and to witness and feel with our own natural senses, the like glorious manifestations of the power of the Priesthood, the gifts and blessings of the Holy Ghost, and the goodness and condescension of a merciful God unto such as obey the Everlasting Gospel of our Lord Jesus Christ, combined to create within us sensations of rapturous gratitude, and inspire us with fresh zeal and energy in the cause of truth.

Shortly after this Conference, David Whitmer baptized the following persons in Seneca lake, viz., John Poorman, John Jelly, Jerushee Smith, Catherine Smith, William Smith, Don C. Smith, Peter Rockwell, Caroline Rockwell, and Electa Rockwell.

Immediately after this Conference, I returned to my own house, and from thence, accompanied by my wife, Oliver Cowdery, John Whitmer, and David Whitmer, journeyed again on a visit to Mr. Knight's, of Colesville, Broom county. We found a number in the neighbourhood still believing, and anxious to be baptized.

We appointed a meeting for the Sabbath, and on the afternoon of Saturday we erected a dam across a stream of water, which was convenient, for the purpose of there attending to the ordinance; but during the night a mob collected and tore down our dam, which hindered us from attending to the baptism on the Sabbath.

We afterwards found out that this mob had been instigated to this act of molestation, by certain sectarian priests of the neighbourhood, who began to consider their craft in danger, and took this plan to stop the progress of the truth; and the sequel will show how determinedly they prosecuted their opposition, as well as to how little purpose in the end.

The Sabbath arrived, and we held our meeting. Oliver Cowdery preached, and others of us bore testimony to the truth of the Book of Mormon, the doctrine of repentance, baptism for the remission of sins, and laying on of hands for the Gift of the Holy Ghost, &c., &c. Amongst our audience were those who had torn down our dam, and who seemed wishful to give us trouble, but did not until after the meeting was dismissed, when they immediately commenced talking to those whom they considered our friends, to try to turn them against us and our doctrines.

Amongst the many present at this meeting, was one Emily Coburn, sister to the wife of Newel Knight. The Rev. Mr. Shearer, a divine of the Presbyterian faith, who had considered himself her pastor, came to understand that she was likely to believe our doctrine, and had a short time previous to this our meeting, come to labour with her; but having spent some time with her without being able to persuade her against us, he endeavoured to have her leave her sister's house and go with him to her father's, who lived at a distance of at least ten miles off. For this purpose he had recourse to stratagem; he told her that one of her brothers was waiting at a certain place wishful to have her go home with him, he succeeded thus to get her a little distance from the house, when seeing that her brother was not in waiting for her, she refused to go any further with him; upon which, he got hold of her by the arm to force her along; but her sister was soon with them, the two women were too many for him, and he was forced to sneak off without his errand, after all his labour and ingenuity. Nothing daunted, however, he went to her father, representing to him something or other, which induced the old gentleman to give him a power of attorney, which, as soon as our meeting was over, on the above-named Sunday evening, he immediately served upon her, and carried her off to her father's residence by open violence against her will. All his labour was in vain, however, for the said Emily Coburn, in a short time afterwards, was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints.

However, early on Monday morning we were on the alert, and before our enemies were aware, we had repaired the dam and proceeded to baptize, when the follow-

ing thirteen persons were baptized, under the hands of Oliver Cowdery, viz., Emma Smith, Hezekiah Peck and wife, Joseph Knight and wife, William Stringham and wife, Joseph Knight, jun., Aaron Culver and wife, Levi Hall, Polly Knight, and Julia Stringham. Before the baptism was entirely finished, the mob began again to collect, and shortly after we had retired, they amounted to about fifty men. They surrounded the house of Mr. Knight, where we had retired to, raging with anger, and apparently wishful to commit violence upon us. Some asked us questions, others threatened us, so that we thought it wisdom to leave and go to the house of Newel Knight.

There also they followed us, and it was only by the exercise of great prudence on our part, and reliance on our heavenly Father, that they were kept from laying violent hands upon us; and so long as they chose to stay, we were obliged to answer them various unprofitable questions, and bear with insults and threatenings without number.

We had appointed a meeting for this evening, for the purpose of attending to the confirmation of those who had been the same morning baptized. The time appointed had arrived, and our friends had nearly all collected together, when, to my surprise, I was visited by a constable, and arrested by him on a warrant, on charge of being a disorderly person, of setting the country in an uproar by preaching the Book of Mormon, &c., &c. The constable informed me soon after I had been arrested, that the plan of those who had got out the warrant, was to get me into the hands of the mob, who were now lying in ambush for me, but that he was determined to save me from them, as he had found me to be a different sort of person from what I had been represented to him. I soon found that he had told me the truth in this matter, for not far from Mr. Knight's house, the wagon in which we had set out was surrounded by the mob, who seemed only to await some signal from the constable; but, to their great disappointment, he gave the horse the whip, and drove me out of their reach.

Whilst driving along pretty quickly, one of the wagon wheels came off, which left us once more very nearly surrounded by them, as they had come on in close pursuit; however, we managed to get the wheel on again, and again left them be-

kind us. He drove on to the town of South Bainbridge, Chenango county, where he lodged me for the time being in an upper room of a tavern; and in order that all might be right with himself and with me also, he slept during the night with his feet against the door, and a loaded musket by his side, whilst I occupied a bed which was in the room; he having declared that if we were interrupted unlawfully, he would fight for me, and defend me as far as in his power.

On the day following, a court was convened for the purpose of investigating those charges which had been preferred against me. A great excitement prevailed on account of the scandalous falsehoods which had been circulated, the nature of which will come out in the sequel.

In the mean time, my friend, Joseph Knight, had repaired to two of his neighbours, viz., James Davidson, and John Reid, Esqrs., respectable farmers, men renowned for their integrity, and well versed in the laws of their country; and retained them on my behalf during my trial.

At length the trial commenced amidst a multitude of spectators, who in general evinced a belief that I was guilty of all that had been reported concerning me, and of course were very zealous that I should be punished according to my crimes. Among many witnesses called up against me, was Mr. Josiah Staal—of whom I have made mention as having worked for him some time—and examined to the following effect:—

Did not the prisoner, Joseph Smith, have a horse of you?—Yes.

Did not he go to you and tell you that an angel had appeared unto him and authorised him to get the horse from you?—No, he told me no such story.

Well, how had he the horse of you?—He bought him of me as another man would do.

Have you had your pay?—That is not your business. The question being again put, the witness replied,—I hold his note for the price of the horse, which I consider as good as the pay; for I am well acquainted with Joseph Smith, jun., and know him to be an honest man; and if he wishes, I am ready to let him have another horse on the same terms.

Mr. Jonathan Thompson was next called up and examined:—

Has not the prisoner Joseph Smith, jun., had a yoke of oxen of you?—Yes.

Did he not obtain them of you by telling you that he had a revelation to the effect that he was to have them?—No, he did not mention a word of the kind concerning the oxen; he purchased them the same as any other man would.

After a few more such attempts, the court was detained for a time, in order that two young women, daughters to Mr. Staal, with whom I had at times kept company, might be sent for, in order, if possible, to elicit something from them which might be made a pretext against me. The young ladies arrived, and were severally examined touching my character and conduct in general, but particularly as to my behaviour towards them, both in public and private, when they both bore such testimony in my favour as left my enemies without a pretext on their account. Several attempts were now made to prove something against me, and even circumstances which were alleged to have taken place in Broom county, were brought forward, but these my lawyers would not here admit of against me, in consequence of which, my persecutors managed to detain the court until they had succeeded in obtaining a warrant from Broom county, and which warrant they served upon me at the very moment in which I had been acquitted by this court.

The constable who served this second warrant upon me, had no sooner arrested me than he began to abuse and insult me, and so unfeeling was he with me, that although I had been kept all the day in court without anything to eat since the morning, yet he hurried me off to Broom county, a distance of about fifteen miles, before he allowed me any kind of food whatever. He took me to a tavern, and gathered in a number of men, who used every means to abuse, ridicule, and insult me. They spit upon me, pointed their fingers at me, saying, "prophesy, prophesy!" and thus did they imitate those who crucified the Saviour of mankind, not knowing what they did.

We were, at this time, not far distant from my own house. I wished to be allowed the privilege of spending the night with my wife at home, offering any wished-for security for my appearance, but this was denied me. I applied for something to eat. The constable ordered me some crusts of bread and water, which was the only fare I that night received. At length we retired to bed; the constable made me

lie next the wall; he then laid himself down by me and put his arm around me, and upon my moving in the least, would clench me fast, fearing that I intended to escape from him; and in this not very agreeable manner did we pass the night.

Next day I was brought before the magistrates' court at Colesville, Broom county, and put upon my trial. My former faithful friends and lawyers were again at my side; my former persecutors were arrayed against me. Many witnesses were again called forward and examined, some of whom swore to the most palpable falsehoods, and like the false witnesses which had appeared against me the day previous, they contradicted themselves so plainly that the court would not admit their testimony. Others were called, who showed by their zeal that they were willing enough to prove something against me, but all they could do was to tell some things which somebody else had told them. In this "frivolous and vexatious" manner did they proceed for a considerable time; when, finally, Newel Knight was called up and examined by lawyer Seymour, who had been especially sent for on this occasion. One lawyer Burch, also, was on the side of the prosecution; but Mr. Seymour seemed to be a more zealous Presbyterian, and appeared very anxious and determined that the people should not be deluded by any one professing the power of godliness, and not "denying the power thereof."

So soon as Mr. Knight had been sworn, Mr. Seymour proceeded to interrogate him as follows:—

Did the prisoner, Joseph Smith, jun., cast the devil out of you?—No, sir.

Why, have you not had the devil cast out of you?—Yes, sir.

And had not Joe Smith some hand in its being done?—Yes, sir.

And did not he cast him out of you?—No, sir; it was done by the power of God, and Joseph Smith was the instrument in the hands of God, on the occasion. He commanded him out of me in the name of Jesus Christ.

And are you sure that it was the devil?—Yes, sir.

Did you see him after he was cast out of you?—Yes, sir! I saw him.

Pray, what did he look like? [Here one of my lawyers informed the witness that he need not answer the question.] The witness replied,—I believe I need not

answer your last question, but I will do it, provided I be allowed to ask you one question first, and you answer me, viz., Do you, Mr. Seymour, understand the things of the Spirit?—No, answered Mr. Seymour, I do not pretend to such big things.—Well, then, replied Knight, it would be of no use to tell you what the devil looked like, for it was a spiritual sight, and spiritually discerned; and of course you would not understand it were I to tell you of it.

The lawyer dropped his head, whilst the loud laugh of the audience proclaimed his discomfiture.

Mr. Seymour now addressed the court, and in a long and violent harangue endeavoured to blacken my character and bring me in guilty of the charges which had been brought against me. Among other things, he brought up the story of my having been a money digger; and in this manner proceeded, in hopes to influence the court and the people against me.

Mr. Davidson and Mr. Reid followed on my behalf. They held forth in true colours the nature of the prosecution, the malignancy of intention, and the apparent disposition to persecute their client, rather than to afford him justice. They took up the different arguments which had been brought by the lawyers for the prosecution, and having showed their utter futility and misapplication, then proceeded to scrutinize the evidence which had been adduced, and each, in his turn, thanked God that he had been engaged in so good a cause, as that of defending a man whose character stood so well the test of such a strict investigation. In fact, these men, although not regular lawyers, were upon this occasion, able to put to silence their opponents, and convince the court that I was innocent. They spoke like men inspired of God, whilst those who were arrayed against me, trembled under the sound of their voices, and quailed before them like criminals before a bar of justice.

The majority of the assembled multitude had now begun to find that nothing could be sustained against me; even the constable who arrested me, and treated me so badly, now came and apologized to me, and asked my forgiveness of his behaviour towards me; and so far was he changed, that he informed me that the mob were determined, that if the court acquitted me, they would have me, and rail-ride me, and tar and feather me; and

further, that he was willing to favour me and lead me out in safety by a private way.

The court finding the charges against me not sustained, I was accordingly acquitted, to the great satisfaction of my friends and vexation of my enemies, who were still determined upon molesting me; but through the instrumentality of my new friend the constable, I was enabled to escape them and make my way in safety to my wife's sister's house, where I found my wife awaiting with much anxiety the issue of those ungodly proceedings, and with her in company next day arrived in safety at my own house.

After a few days, however, I again returned to Colesville, in company with Oliver Cowdery, for the purpose of confirming those whom we had thus been forced to abandon for a time. We had scarcely arrived at Mr. Knight's, when the mob was seen collecting together to oppose us, and we considered it wisdom to leave for home, which we did, without even waiting for any refreshment. Our enemies pursued us, and it was oftentimes as much as we could do to elude them; however, we managed to get home, after having travelled all night, except a short time, during which we were forced to rest ourselves under a large tree by the way side, sleeping and watching alternately. And thus were we persecuted on account of our religious faith—in a country, the constitution of which guarantees to every man the indefeasible right to worship God according to the dictates of his own conscience—and by men, too, who were professors of religion, and who were not backward to maintain this privilege for themselves, though they thus wantonly could deny it to us. For instance, Cyrus McMaster, a Presbyterian of high standing in his church, was one of the chief instigators of these persecutions; and he at one time told me personally, that he considered me guilty without judge or jury. The celebrated Dr. Boyington, also a Presbyterian, was another instigator to these deeds of outrage; whilst a young man named Benton, of the same religious faith, swore out the first warrant against me. I could mention many others also, but, for brevity's sake, will make these suffice for the present.

I will say, however, that amid all the trials and tribulations we had to wade through, the Lord, who well knew our infantile and delicate situation, vouchsafed

for us a supply, and granted us "line upon line, here a little and there a little," of which the following was a precious morsel:—

*Revelation to Joseph Smith, jun., given June, 1830.*

The words of God, which He spake unto Moses at a time when Moses was caught up into an exceeding high mountain, and he saw God face to face, and he talked with Him, and the glory of God was upon Moses, therefore Moses could endure His presence. And God spake unto Moses, saying, Behold, I am the Lord God Almighty, and endless is my name, for I am without beginning of days or end of years, and is not this endless? And behold, thou art my son, wherefore look, and I will show thee the workmanship of mine hands, but not all, for my works are without end, and also my words, for they never cease; wherefore no man can behold all my works, except he behold all my glory; and no man can behold all my glory, and afterwards remain in the flesh. And I have a work for thee, Moses, my son, and thou art in the similitude of mine Only Begotten; and mine Only Begotten is and shall be the Saviour, for he is full of grace and truth; but there is no God besides me, and all things are present with me, for I know them all. And now, behold, this one thing I show unto thee, Moses, my son, for thou art in the world, and now I show it unto thee.

And it came to pass that Moses looked, and beheld the world upon which he was created, and Moses beheld the world, and the ends thereof, and all the children of men which were, and which are created; of the same he greatly marvelled and wondered. And the presence of God withdrew from Moses, that His glory was not upon Moses; and Moses was left unto himself. And as he was left unto himself, he fell unto the earth. And it came to pass, that it was for the space of many hours before Moses did again receive his natural strength like unto man; and he saith unto himself, Now, for this cause I know that man is nothing, which thing I never had supposed; but now mine eyes, mine own eyes—but not mine eyes, for mine eyes could not have beheld, for I should have withered and died in His presence; but His glory was upon me, and I beheld His face, for I was transfigured before Him.

And it came to pass that when Moses had said these words, behold, Satan came, tempting him, saying, Moses, son of man, worship me. And it came to pass that Moses looked upon Satan, and said, who art thou? for behold, I am a son of God, in the similitude of His Only Begotten; and where is thy glory, that I should worship thee? for behold, I could not look upon God, except His glory

should come upon me, and I were strengthened before Him. But I can look upon thee in the natural man. Is it not so, surely? Blessed is the name of my God, for His Spirit hath not altogether withdrawn from me, or, else, where is thy glory? for it is darkness unto me, and I can judge between thee and God; for God said unto me, Worship God, for Him only shalt thou serve. Get thou hence, Satan; deceive me not, for God said unto me, thou art after the similitude of mine Only Begotten. And He likewise gave unto me commandments, when He called unto me out of the burning bush, saying, Call upon God in the name of mine Only Begotten, and worship me. And again, Moses said, I will not cease to call upon God: I have these things to inquire of Him, for His glory has been upon me, wherefore I can judge between Him and thee. Depart hence, Satan.

And now, when Moses had said these words, Satan cried with a loud voice, and went upon the earth, and commanded, saying, I am the Only Begotten, worship me. And it came to pass that Moses began to fear exceedingly; and as he began to fear, he saw the bitterness of hell; nevertheless, calling upon God, he received strength, and he commanded, saying, Depart from me, Satan, for this one God only will I worship, which is the God of glory. And now Satan began to tremble, and the earth shook; and Moses received strength, and called upon God, saying, In the name of Jesus Christ, depart hence, Satan. And it came to pass, that Satan cried with a loud voice, with weeping and gnashing of teeth, and departed thence, even from the presence of Moses, that he beheld him not.

And now, of this thing Moses bore record, but because of wickedness it is not had among the children of men. And it came to pass that when Satan had departed from the presence of Moses, he lifted up his eyes unto heaven, being filled with the Holy Ghost, which beareth record of the Father and the Son, and calling on the name of God, he beheld His glory again, for it was upon him, and he heard a voice, saying, Blessed art thou, Moses, for I, the Almighty, have chosen thee; and thou shalt be made stronger than many waters, for they shall obey thy command as if thou wert God; and lo, I am with thee, even unto the end of thy days, for thou shalt deliver my people from bondage, even Israel my chosen. And it came to pass as Moses' voice was still speaking, he cast his eyes, and beheld the earth, yea, even all the face of it, there was not a particle of it which he did not behold, describing it by the Spirit of God. And he beheld also the inhabitants thereof, and there was not a soul which he beheld

not, and he discerned them by the spirit of God, and their numbers were great, even numberless as the sand upon the sea shore. And he beheld many lands; and each land was called earth, and there were inhabitants on the face thereof. And it came to pass that Moses called upon God, saying, Tell me, I pray thee, why these things are so, and by what thou madest them? And behold, the glory of God was upon Moses, so that Moses stood in the presence of God, and He talked with Moses face to face; and the Lord God said unto Moses, For mine own purpose have I made these things. Here is wisdom, and it remaineth in me. And by the word of my power have I created them, which is mine Only Begotten Son, who is full of grace and truth. And worlds without number have I created; and I also created them for mine own purpose; and by the Son I created them, which is mine Only Begotten. And the first man of all men have I called Adam, which is many. But only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many worlds which have passed away by the words of my power. And there are many which now stand, and innumerable are they unto man, but all things are numbered unto me, for they are mine, and I know them.

And it came to pass that Moses spake unto the Lord, saying, Be merciful unto thy servant, O God, and tell me concerning this earth and the inhabitants thereof, and also the heavens, and then thy servant will be content. And the Lord God spake unto Moses, saying, The heavens they are many, and they cannot be numbered unto man, but they are numbered unto me, for they are mine; and as one earth shall pass away, and the heavens thereof, even so shall another come; and there is no end to my works, neither to my words.

Behold, this is my work to my glory, to the immortality and eternal life of man. And now, Moses, my son, I will speak unto thee concerning this earth upon which thou standest; and thou shalt write these things which I shall speak, and in a day when the children of men shall esteem my words as nought, and take many of them from the book which thou shalt write, behold, I will raise up another like unto thee, and they shall be had again among the children of men, among as many as shall believe these words were spoken unto Moses in the Mount, the name of which shall not be known among the children of men. And now they are spoken unto you. Amen.

Meantime, notwithstanding all the rage of our enemies, still we had much consolation, and many things occurred to

strengthen our faith, and cheer our hearts.

After our return from Colesville, the Church there were, as might be expected, very anxious concerning our again visiting them, during which time sister Knight, wife of Newel Knight, had a dream, which enabled her to say that we would visit them that day, which really came to pass, for a few hours afterwards we arrived; and thus was our faith much strengthened concerning dreams and visions in the last days, foretold by the ancient Prophet Joel; and although we this time were forced to seek safety from our enemies by flight, yet did we feel confident, that eventually we should come off victorious, if we only continued faithful to Him who had called us forth from darkness into the marvellous light of the everlasting Gospel of our Lord Jesus Christ.

Shortly after our return home, we received the following commandments:—

*Revelation to Joseph Smith, jun., and Oliver Cowdery, given in Harmony, Pennsylvania, July, 1830.*

Behold, thou wast called and chosen to write the Book of Mormon, and to my ministry; and I have lifted thee up out of thy afflictions, and have counselled thee that thou hast been delivered from all thine enemies; and thou hast been delivered from the powers of Satan, and from darkness! Nevertheless, thou art not excusable in thy transgressions; nevertheless, go thy way and sin no more.

Magnify thine office, and after thou hast sowed thy fields, and secured them, go speedily unto the Church which is in Colesville, Fayette, and Manchester, and they shall support thee; and I will bless them, both spiritually and temporally; but if they receive thee not, I will send upon them a cursing instead of a blessing.

And thou shalt continue in calling upon God in my name, and writing the things which shall be given thee by the Comforter, and expounding all Scriptures unto the Church, and it shall be given thee in the very moment, what thou shalt speak and write; and they shall hear it, or I will send unto them a cursing instead of a blessing.

For thou shalt devote all thy service in Zion. And in this thou shalt have strength. Be patient in afflictions, for thou shalt have many, but endure them; for lo, I am with thee, even unto the end of thy days. And in temporal labours thou shalt not have strength, for this is not thy calling. Attend to thy calling; and thou shalt have wherewith to magnify thine office, and to expound all

Scriptures. And continue in laying on of the hands; and confirming the Churches.

And thy brother Oliver shall continue in bearing my name before the world, and also to the Church. And he shall not suppose that he can say enough in my cause; and lo, I am with him to the end. In me he shall have glory, and not of himself, whether in weakness or in strength, whether in bonds or free. And at all times and in all places he shall open his mouth, and declare my Gospel as with the voice of a trumpet, both day and night. And I will give unto him strength, such as is not known among men.

Require not miracles, except I shall command you, except casting out devils, healing the sick, and against poisonous serpents, and against deadly poisons; and these things ye shall not do, except it be required of you by them who desire it, that the Scriptures might be fulfilled, for ye shall do according to that which is written. And in whatsoever place ye shall enter, and they receive you not, in my name ye shall leave a cursing instead of a blessing, by casting off the dust of your feet against them as a testimony, and cleansing your feet by the wayside.

And it shall come to pass, that whosoever shall lay their hands upon you by violence, ye shall command to be smitten in my name, and behold, I will smite them according to your words, in mine own due time. And whosoever shall go to law with thee shall be cursed by the law. And thou shalt take no purse, nor scrip, neither staves, neither two coats, for the Church shall give unto thee in the very hour what thou needest for food, and for raiment, and for shoes, and for money, and for scrip; for thou art called to prune my vineyard with a mighty pruning, yea, even for the last time. Yea, and also all those whom thou hast ordained. And they shall do even according to this pattern. Amen.

*Revelation, given at Harmony, Pennsylvania, July, 1830.*

Hearken unto the voice of the Lord your God, while I speak unto you, Emma Smith, my daughter; for verily I say unto you, all those who receive my Gospel are sons and daughters in my kingdom. A revelation I give unto you concerning my will; and if thou art faithful and walk in the paths of virtue before me, I will preserve thy life, and thou shalt receive an inheritance in Zion. Behold, thy sins are forgiven thee, and thou art an elect lady, whom I have called. Murmur not because of the things which thou hast not seen, for they are withheld from thee and from the world, which is wisdom in me in a time to come.

And the office of thy calling shall be for a comfort unto my servant Joseph Smith, jun.,

thy husband, in his afflictions with consoling words in the spirit of meekness. And thou shalt go with him at the time of his going, and be unto him for a scribe, while there is no one to be a scribe for him, that I may send my servant Oliver Cowdery whithersoever I will. And thou shalt be ordained under his hand to expound the Scripture, and to exhort the Church according as it shall be given thee by my Spirit; for he shall lay his hands upon thee, and thou shalt receive the Holy Ghost, and thy time shall be given to writing and to learning much. And thou needest not fear, for thy husband shall support thee in the Church; for unto them is his calling, that all things might be revealed unto them, whatsoever I will, according to their faith.

And verily I say unto thee, that thou shalt lay aside the things of this world, and seek for the things of a better. And it shall be given thee also to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my Church; for my soul delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me; and it shall be answered with a blessing upon their heads. Wherefore lift up thy heart and rejoice, and cleave unto the covenants which thou hast made.

Continue in the spirit of meekness, and beware of pride. Let thy soul delight in thy husband, and the glory which shall come upon him. Keep my commandments continually, and a crown of righteousness thou shalt receive. And except thou do this, where I am you cannot come. And verily, verily I say unto you, that this is my voice unto all. Amen.

*Revelation to Joseph Smith, jun., Oliver Cowdery, and John Whitmer, given at Harmony, Pennsylvania, July 1830.*

Behold, I say unto you, that you shall let your time be devoted to the studying of the Scriptures, and to preaching, and to confirming the Church at Colesville, and to performing your labours on the land, such as is required, until after you shall go to the west, to hold the next Conference, and then it shall be made known what you shall do. And all things shall be done by common consent in the Church, by much prayer and faith; for all things you shall receive by faith. Amen.

Shortly after we had received the above revelations, Oliver Cowdery returned to Mr. Whitmer's, and I began to arrange and copy the revelations, which we had received from time to time; in which I was assisted by John Whitmer, who now resided with me.

Whilst thus (and otherwise at intervals) employed in the work appointed me by my heavenly Father, I received a letter from Oliver Cowdery, the contents of which gave me both sorrow and uneasiness. Not having that letter now in my possession, I cannot of course give it here in full, but merely an extract of the most prominent parts, which I can yet, and expect long to, remember. He wrote to inform me that he had discovered an error in one of the commandments—Book of Doctrine and Covenants, sec. ii. par. 7—"And truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins." The above quotation, he said, was erroneous, and added, "I command you in the name of God to erase these words, that no priestcraft be amongst us!!" I immediately wrote to him in reply, in which I asked him by what authority he took upon him to command me to alter or erase, to add to or diminish from a revelation or commandment from Almighty God. In a few days afterwards I visited him and Mr. Whitmer's family, when I found the family, in general, of his opinion concerning the words above quoted, and it was not without both labour and perseverance that I could prevail with any of them to reason calmly on the subject. However, Christian Whitmer at length got convinced that it was reasonable, and according to Scripture; and finally, with his assistance, I succeeded in bringing, not only the Whitmer family, but also Oliver Cowdery, to acknowledge they had been in error, and that the sentence in dispute was in accordance with the rest of the commandments. And thus was their error rooted out, which having its rise in presumption and rash judgment, was the more particularly calculated (when once fairly understood) to teach each and all of us the necessity of humility and meekness before the Lord, that He might teach us of His ways, that we might walk in His paths, and live by every word that proceedeth forth from His mouth.

Early in the month of August Newel Knight and his wife paid us a visit at my place at Harmony, Pennsylvania, and as neither his wife nor himself had been as yet confirmed, it was proposed that we should confirm them, and partake together of the Sacrament, before He and his wife should leave us. In order to prepare for this I set out to go to procure some wine

for the occasion, but had gone only a short distance when I was met by a heavenly messenger, and received the following revelation, the first paragraph of which was written at this time, and the remainder in the September following:—

*Revelation, given at Harmony, Pennsylvania, August, 1830.*

Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful. For behold, I say unto you, that it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the Sacrament, if it so be that ye do it with an eye single to my glory, remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins: wherefore a commandment I give unto you, that you shall not purchase wine, neither strong drink of your enemies; wherefore you shall partake of none, except it is made new among you, yea, in this my Father's kingdom which shall be built upon the earth.

Behold, this is wisdom in me: wherefore marvel not, for the hour cometh that I will drink of the fruit of the vine with you on the earth, and with Moroni, whom I have sent unto you to reveal the Book of Mormon, containing the fulness of my everlasting Gospel; to whom I have committed the keys of the record of the stick of Ephraim; and also with Elias, to whom I have committed the keys of bringing to pass the restoration of all things, spoken by the mouth of all the holy Prophets since the world began, concerning the last days; and also John the son of Zacharias, which Zacharias he (Elias) visited, and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias; which John I have sent unto you, my servants, Joseph Smith, jun., and Oliver Cowdery, to ordain you unto this first Priesthood which you have received, that you might be called and ordained, even as Aaron; and also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children, and the hearts of the children to the fathers, that the whole earth may not be smitten with a curse; and also with Joseph, and Jacob, and Isaac, and Abraham, your fathers, by whom the promises remain; and also with Michael, or Adam, the Father of all, the Prince of all, the Ancient of Days; and also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be Apostles, and especial witnesses of my name, and bear the keys of your ministry, and of the same things which I revealed unto them, unto whom I have committed the keys of

my kingdom, and a dispensation of the Gospel for the last times, and for the fulness of times, in the which I will gather together in one all things, both which are in heaven and which are on earth; and also with all those whom my father hath given me out of the world; wherefore lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armour, that ye may be able to withstand the evil day, having done all ye may be able to stand. Stand therefore, having your loins girt about with truth, having on the breastplate of righteousness, and your feet shod with the preparation of the Gospel of peace, which I have sent mine angels to commit unto you, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of my Spirit, which I will pour out upon you, and my word which I reveal unto you; and be agreed as touching all things whatsoever ye ask of me, and be faithful until I come, and ye shall be caught up, that where I am ye shall be also. Amen.

In obedience to the above commandment, we prepared some wine of our own make, and held our meeting, consisting only of five, viz., Newel Knight and his wife, myself and my wife, and John Whitmer. We partook together of the Sacrament, after which we confirmed these two sisters into the Church, and spent the evening in a glorious manner. The Spirit of the Lord was poured out upon us, we praised the Lord God, and rejoiced exceedingly.

About this time a spirit of persecution began again to manifest itself against us in the neighbourhood where I now resided, which was commenced by a man of the Methodist persuasion, who professed to be a minister of God, and whose name was

———. This man came to understand that my father-in-law and his family had promised us protection, and were friendly; and inquiring into the work, and knowing that if he could get him turned against me, my friends in that place would be but few, he accordingly went to visit my father-in-law, and told him falsehoods concerning me of the most shameful nature, which turned the old gentleman and his family so much against us, that they would no longer promise us protection, nor believe our doctrine.

Towards the latter end of August, I, in company with John and David Whitmer, and my brother Hyrum Smith, visited the Church at Coleville, New York. Well knowing the determined hostilities

of our enemies in that quarter, and also knowing that it was our duty to visit the Church, we had called upon our heavenly Father, in mighty prayer, that He would grant us an opportunity of meeting with them, that He would blind the eyes of our enemies, so that they would not know us, and that we might, on this occasion, return unmolested.

Our prayers were not in vain, for when within a little distance of Mr. Knight's place, we encountered a large company at work upon the public road, amongst whom were several of our most bitter enemies; they looked earnestly at us, but not knowing us, we passed on without interruption. We that evening assembled the Church, and confirmed them, partook of the Sacrament, and held a happy meeting, having much reason to rejoice in the God of our salvation, and sing hosannas to His holy name.

Next morning we set out on our return home, and although our enemies had offered a reward of five dollars to any one who would give them information of our arrival, yet did we get clear out of the neighbourhood, without the least annoyance, and arrived at home in safety.

Some few days afterwards, however, Newel Knight came to my place, and from him we learnt that, very shortly after our departure, the mob had come to know of our having been there, when they immediately collected together, and threatened the brethren, and very much annoyed them during all that day. Meantime, brother Knight had come with his wagon, prepared to move my family, &c., &c., to Fayette, New York. Mr. Whitmer, having heard of the persecutions which had been got up against us at Harmony, Pennsylvania, had invited us to go and live with him; and during the last week in August we arrived at Fayette, amidst the congratulations of our brethren and friends. To our great grief, however, we soon found that Satan had been lying in wait to deceive, and seeking whom he might devour. Brother Hyrum Page had got in his possession a certain stone, by which he had obtained certain revelations concerning the upbuilding of Zion, the order of the Church, &c., &c., all of which were entirely at variance with the order of God's house, as laid down in the New Testament, as well as our late revelations. As a Conference meeting had been appointed for the first day of Sep-

tember, I thought it wisdom not to do much more than to converse with the brethren on the subject, until the Conference should meet. Finding, however, that many, especially the Whitmer family and Oliver Cowdery, were believing much in the things set forth by this stone, we thought best to inquire of the Lord concerning so important a matter; and before Conference convened, we received the following:—

*Revelation to Oliver Cowdery, given at Fayette, New York, September, 1830.*

Behold, I say unto thee, Oliver, that it shall be given unto thee, that thou shalt be heard by the Church, in all things whatsoever thou shalt teach them by the Comforter, concerning the revelations and commandments which I have given.

But behold, verily, verily I say unto thee, no one shall be appointed to receive commandments and revelations in this Church, excepting my servant, Joseph Smith, jun., for he receiveth them even as Moses; and thou shalt be obedient unto the things which I shall give unto him, even as Aaron, to declare faithfully the commandments and the revelations with power and authority unto the Church. And if thou art led at any time by the Comforter to speak or teach, or at all times by the way of commandment unto the Church, thou mayest do it. But thou shalt not write by way of commandment; but by wisdom. And thou shalt not command him who is at thy head, and at the head of the Church, for I have given him the keys of the mysteries and the revelations which are sealed, until I shall appoint unto them another in his stead.

And now, behold, I say unto you, that you shall go unto the Lamanites, and preach my Gospel unto them; and inasmuch as they receive thy teachings, thou shalt cause my Church to be established among them, and thou shalt have revelations, but write them not by way of commandment. And now, behold, I say unto you, that it is not revealed, and no man knoweth where the city shall be built, but it shall be given hereafter. Behold, I say unto you, that it shall be on the borders by the Lamanites.

Thou shalt not leave this place until after the Conference, and my servant Joseph shall be appointed to preside over the Conference by the voice of it, and what he saith to thee thou shalt tell. And again, thou shalt take thy brother Hyrum Page between him and thee alone, and tell him that those things which he hath written from that stone are not of me, and that Satan deceived him; for behold, these things have not been appointed unto him, neither shall any thing be

appointed unto any of this Church contrary to the Church covenants, for all things must be done in order, and by common consent in the Church, by the prayer of faith.

And thou shalt assist to settle these things according to the covenants of the Church, before thou shalt take thy journey among the Lamanites. And it shall be given thee from the time thou shalt go until the time thou shalt return, what thou shalt do. And thou must open thy mouth at all times, declaring my Gospel with the sound of rejoicing. Amen.

*Revelation given in the presence of Six Elders, in Fayette, New York, September, 1830.*

Listen to the voice of Jesus Christ, your Redeemer, the great I AM, whose arm of mercy hath atoned for your sins; who will gather his people, even as a hen gathereth her chickens under her wings, even as many as will hearken to my voice, and humble themselves before me, and call upon me in mighty prayer. Behold, verily, verily I say unto you, that at this time your sins are forgiven you, therefore ye receive these things; but remember to sin no more, lest perils shall come upon you.

Verily I say unto you, that ye are chosen out of the world to declare my Gospel with the sound of rejoicing, as with the voice of a trumpet. Lift up your hearts and be glad, for I am in your midst, and am your advocate with the Father; and it is His good will to give you the kingdom; and as it is written, *Whosoever ye shall ask in faith, being united in prayer according to my command, ye shall receive.* And ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice, and harden not their hearts: wherefore the decree hath gone forth from the Father, that they shall be gathered in unto one place, upon the face of this land, to prepare their hearts, and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked; for the hour is nigh, and the day soon at hand when the earth is ripe; and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth: for the hour is nigh, and that which was spoken by mine Apostles must be fulfilled; for as they spoke so shall it come to pass; for I will reveal myself from heaven with power and great glory, with all the host thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand.

And again, verily, verily I say unto you, and it hath gone forth in a firm decree, by the will of the Father, that mine Apostles,

the Twelve which were with me in my ministry at Jerusalem, shall stand at my right hand at the day of my coming in a pillar of fire, being clothed with robes of righteousness, with crowns upon their heads; in glory even as I am; to judge the whole house of Israel, even as many as have loved me, and kept my commandments, and none else; for a tramp shall sound both long and loud, even as upon mount Sinai, and all the earth shall quake, and they shall come forth, yea, even the dead which died in me, to receive a crown of righteousness, and to be clothed upon even as I am, to be with me, that we may be one.

But behold, I say unto you, that before this great day shall come, the sun shall be darkened, and the moon shall be turned into blood, and the stars shall fall from heaven, and there shall be greater signs in heaven above, and in the earth beneath, and there shall be weeping and wailing among the hosts of men, and there shall be a great hail-storm sent forth to destroy the crops of the earth, and it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent; for the cup of mine indignation is full; for behold, my blood shall not cleanse them if they hear me not.

Wherefore, I, the Lord God, will send forth fires upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them, and their tongues shall be stayed that they shall not utter against me, and their flesh shall fall from off their bones, and their eyes from their sockets; and it shall come to pass, that the beasts of the forest, and the fowls of the air shall devour them up. And that great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire, according as it is spoken by the mouth of Ezekiel the Prophet, which spoke of these things, which have not come to pass, but surely must, as I live, for abomination shall not reign.

And again, verily, verily I say unto you, that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season; and the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth; for all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and beasts; and the fowls of the air, and the fishes of the sea, and not one hair, neither mote, shall be lost, for it is the workmanship of mine hand.

But behold, verily I say unto you, before

the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea, even all; and the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father; wherefore I will say unto them, Depart from me ye cursed into everlasting fire, prepared for the devil and his angels.

And now, behold, I say unto you, never at any time have I declared from mine own mouth, that they should return, for where I am they cannot come, for they have no power; but remember that all my judgments are not given unto men: and as the words have gone forth out of my mouth, even so shall they be fulfilled, that the first shall be last, and that the last shall be first, in all things whatsoever I have created by the word of my power, which is the power of my Spirit, for by the power of my Spirit created I them, yea, all things, both spiritual and temporal: firstly, spiritual; secondly, temporal; which is the beginning of my work: and again, firstly, temporal; and secondly, spiritual; which is the last of my work: speaking unto you, that you may naturally understand; but unto myself my works have no end, neither beginning; but it is given unto you, that ye may understand, because ye have asked it of me, and are agreed.

Wherefore, verily I say unto you, that all things unto me are spiritual; and not at any time have I given unto you a law which was temporal, neither any man, nor the children of men, neither Adam your father, whom I created. Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual. They are not natural nor temporal, neither carnal nor sensual.

And it came to pass that Adam being tempted of the devil—for behold, the devil was before Adam, for he rebelled against me, saying, Give me thine honour; which is my power. And also a third part of the hosts of heaven turned he away from me because of their agency; and they were thrust down, and thus came the devil and his angels. And behold, there is a place prepared for them from the beginning, which place is hell. And it must needs be that the devil should tempt the children of men, or they could not be agents unto themselves, for if they never should have bitter, they could not know the sweet.

Wherefore, it came to pass, that the devil tempted Adam, and he partook of the forbidden fruit, and transgressed the command-

ment, wherein he became subject to the will of the devil, because he yielded unto temptation. Wherefore, I, the Lord God, caused that he should be cast out from the garden of Eden, from my presence, because of his transgression, wherein he became spiritually dead, which is the first death, even that same death which is the last death, which is spiritual, which shall be pronounced upon the wicked when I shall say, "Depart ye cursed."

But behold, I say unto you, that I, the Lord God, gave unto Adam, and unto his seed, that they should not die as to the temporal death until I, the Lord God, should send forth angels to declare unto them repentance and redemption, through faith on the name of mine Only Begotten Son. And thus did I, the Lord God, appoint unto man the days of his probation, that by his natural death he might be raised in immortality unto eternal life, even as many as would believe; and they that believe not unto eternal damnation; for they cannot be redeemed from their spiritual fall, because they repent not; for they will love darkness rather than light, and their deeds are evil, and they receive their wages of whom they list to obey.

But behold, I say unto you, that little children are redeemed from the foundation of the world, through mine Only Begotten. Wherefore they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me; for it is given unto them even as I will, according to mine own pleasure, that great things may be required at the hand of their fathers.

And again, I say unto you, that whose having knowledge, have I not commanded to repent? and he that hath no understanding, it remaineth in me to do according as it is written. And now I declare no more unto you at this time. Amen.

At length our Conference assembled. The subject of the stone previously mentioned, was discussed, and after considerable investigation, brother Page, as well as the whole Church who were present, renounced the said stone, and all things connected therewith, much to our mutual satisfaction and happiness.

We now partook of the Sacrament, confirmed and ordained many, and attended to a great variety of Church business on that and the following day, during which time we had much of the power of God manifested amongst us; the Holy Ghost came upon us, and filled us with joy unspeakable; and peace and

faith, and hope, and charity abounded in our midst.

Before we separated we received the following:—

*Revelation to David Whitmer, Peter Whitmer, jun., and John Whitmer, given September, 1830.*

Behold, I say unto you, David, that you have feared man, and have not relied on me for strength as you ought; but your mind has been on the things of the earth more than on the things of me, your Maker, and the ministry whereunto you have been called; and you have not given heed unto my Spirit, and to those who were set over you, but have been persuaded by those whom I have not commanded: wherefore you are left to enquire for yourself, at my hand, and ponder upon the things which you have received. And your home shall be at your father's house, until I give unto you further commandments. And you shall attend to the ministry in the Church, and before the world, and in the regions round about. Amen.

Behold, I say unto you, Peter, that you shall take your journey with your brother Oliver, for the time has come that it is expedient in me that you shall open your mouth to declare my Gospel; therefore, fear not, but give heed unto the words and advice of your brother, which he shall give you. And be you afflicted in all his afflictions, ever lifting up your heart unto me in prayer and faith, for his and your deliverance; for I have given unto him power to build up my Church among the Lamanites; and none have I appointed to be his counsellor over him in the Church, concerning Church matters, except it is his brother Joseph Smith, jun. Wherefore give heed unto these things, and be diligent in keeping my commandments, and you shall be blessed unto eternal life. Amen.

Behold, I say unto you, my servant John, that thou shalt commence from this time forth to proclaim my Gospel, as with the voice of a trumpet. And your labour shall be at your brother Phillip Burroughs, and in the regions round about; yea, wherever you can be heard, until I command you to go from hence. And your whole labour shall be in Zion, with all your soul, from henceforth; yea, you shall ever open your mouth in my cause, not fearing what man can do, for I am with you. Amen.

*Revelation to Thomas B. Marsh, given September, 1830.*

Thomas, my son, blessed are you because of your faith in my work. Behold you have had many afflictions because of your family; nevertheless I will bless you, and your fa-

mily, yea, your little ones; and the day cometh that they will believe and know the truth, and be one with you in the Church.

Lift up your heart and rejoice, for the hour of your mission has come, and your tongue shall be loosed, and you shall declare glad tidings of great joy unto this generation; you shall declare the things which have been revealed to my servant Joseph Smith, jun.; you shall begin to preach from this time forth, yea, to reap in the field, which is white already to be burned; therefore, thrust in your sickle with all your soul, and your sins are forgiven you, and you shall be laden with sheaves upon your back, for the labourer is worthy of his hire; wherefore your family shall live.

Behold, verily I say unto you, go from them only for a little time, and declare my word, and I will prepare a place for them, yea, I will open the hearts of the people and they will receive you. And I will establish a Church by your hand, and you shall strengthen them, and prepare them against the time when they shall be gathered. Be patient in afflictions, revile not against those that revile. Govern your house in meekness, and be steadfast.

Behold, I say unto you, that you shall be a physician unto the Church, but not unto the world, for they will not receive you. Go your way whithersoever I will, and it shall be given you by the Comforter what you shall do, and whither you shall go. Pray always, lest you enter into temptation, and lose your reward. Be faithful unto the end, and lo, I am with you. These words are not of man nor of men, but of me, even Jesus Christ, your Redeemer, by the will of the Father. Amen.

During the Conference, which continued three days, the utmost harmony prevailed, and all things were settled satisfactorily to all present, and a desire was manifested by all the Saints to go forward and labour with all their powers to spread the great and glorious principles of truth, which had been revealed by our heavenly Father. A number were baptized during Conference, and the work of the Lord spread and prevailed.

At this time a great desire was manifested by several of the Elders respecting the remnants of the house of Joseph, the Lamanites, residing in the west, knowing that the purposes of God were great to that people, and hoping that the time had come when the promises of the Almighty in regard to that people were about to be accomplished, and that they would receive the Gospel, and enjoy its blessings. The desire being so great, it was agreed

upon that we should enquire of the Lord respecting the propriety of sending some of the Elders among them, which we accordingly did, and received the following:—

*Revelation to Parley P. Pratt, and Ziba Peterson, given October, 1830.*

And now, concerning my servant Parley P. Pratt, behold, I say unto him, that as I live I will that he shall declare my Gospel, and learn of me, and be meek and lowly of heart; and that which I have appointed unto him is, that he shall go with my servants Oliver Cowdery, and Peter Whitmer, jun., into the wilderness, among the Lamanites; and Ziba Peterson, also, shall go with them, and I myself will go with them and be in their midst; and I am their advocate with the Father, and nothing shall prevail. And they shall give heed to that which is written, and pretend to no other revelation, and they shall pray always, that I may unfold them to their understanding; and they shall give heed unto these words, and trifle not, and I will bless them. Amen.

Immediately on receiving this revelation, preparations were made for the journey of the brethren therein designated, to the borders of the Lamanites, and a copy of the revelation was given them. Having got ready for their journey, they bade adieu to their brethren and friends, and commenced their journey, preaching by the way, and leaving a sealing testimony behind them, lifting up their voice like a trumpet in the different villages through which they passed. They continued their journey until they came to Kirtland, Ohio, where they tarried some time, there being quite a number in that place who believed their testimony, and came forward and obeyed the Gospel. Among the number was Elder Sidney S. Rigdon, and a large portion of the church over which he presided.

As there has been a great rumour, and many false statements have been given to the world respecting Elder Rigdon's connection with the Church of Jesus Christ, it is necessary that a correct account of the same be given, so that the public mind may be disabused on the subject. I shall therefore proceed to give a brief history of his life down, from authentic sources, as also an account of his connection with the Church of Christ.

Sidney S. Rigdon was born in Saint Clair township, Alleghany county, State of Pennsylvania, on the 19th of February,

A. D. 1793, and was the youngest son of William and Nancy Rigdon. William Rigdon, his father, was a native of Hartford county, State of Maryland, was born A. D. 1743, and died May 26th, A. D. 1810, in the 62nd year of his age. William Rigdon was the son of Thomas Baker and Ann Lucy Rigdon. Thomas Baker Rigdon was a native of the State of Maryland, and was the son of Thomas Baker Rigdon, who came from Great Britain.

Ann Lucy Rigdon, grandmother of Sidney S. Rigdon was a native of Ireland, and emigrated to the city of Boston, Massachusetts, and was there married to Thomas Baker Rigdon. Nancy Rigdon's mother was a native of Freehold, Monmouth county, New Jersey; was born March 16th, 1759, and died October 3rd, 1839; and was the eldest daughter of Byrant Gallaher, who was a native of Ireland. Elizabeth Gallaher, mother to the said Nancy Rigdon, was the second wife of the said Byrant Gallaher, and whose maiden name was Reed, and who was a native of Monmouth county, New Jersey. Their parents were natives of Scotland.

In giving an account of his parents, Elder Rigdon is of the opinion that he is of Norman extraction, and thinks that the name of Rigdon was derived from the French word Rig-o-dan, which signifies a dance, which language was spoken by the Normans; and that his ancestors came over to England with William the Conqueror. His father, William Rigdon, was a farmer, and he removed from the State of Maryland some time prior to his marriage, to the State of Pennsylvania; and his mother had removed some time prior to that, from the State of New Jersey to the same state, where they were married, and continued to follow agricultural pursuits. They had four children, viz: three sons, and one daughter. The sons were called Carvil, Loami, and Sidney S., the subject of this brief history. The fourth, a daughter, named Lucy.

Nothing very remarkable took place in the youthful days of Elder Rigdon; suffice it to say, that he continued at home with his parents, following the occupation of a farmer, until he was seventeen years of age, when his father died; after which event, he continued on the same farm with his mother, until he was twenty-six years of age. In his twenty-fifth year, he connected himself with a society, which in that

country was called "Regular Baptists." The Church he united with was at that time under the charge of the Rev. David Phillips, a clergyman from Wales. The year following, he left the farm, and went to reside with the Rev. Andrew Clark, a minister of the same order. During his continuance with him, he received a License to preach in that society, and commenced from that time to preach, and returned to farming occupations no more. This was in March, 1819.

In the month of May of the same year, he left the State of Pennsylvania and went to Trumbull county, State of Ohio, and took up his residence at the house of Adamson Bentley, a preacher of the same faith. This was in July of the same year. While there, he became acquainted with Phebe Brook, to whom he was married on the 12th of June, A. D. 1820. She was a native of the State of New Jersey, Bridgetown, Cumberland county, and had previously removed to Trumbull county, Ohio.

After his marriage, he continued to preach in that district of country until November, 1821, when he was requested by the First Baptist church of the city of Pittsburgh, to take the pastoral charge of said church, which invitation he accepted, and in February, A. D. 1822, he left Warren, Trumbull county, and removed to that city and entered immediately upon his pastoral duties, and continued to preach to that church with considerable success. At the time he commenced his labours in that church, and for some time before, the church was in a very low state, and much confusion existed in consequence of the conduct of their former pastor. However, soon after Elder Rigdon commenced his labours, there was a pleasing change effected; for, by his incessant labours and his peculiar style of preaching, the church was crowded with anxious listeners. The number of members rapidly increased, and it soon became one of the most respectable churches in that city.

He was now a popular minister, and was much respected in that city, and all classes and persuasions sought his society. After he had been in that place some time, his mind was troubled and much perplexed with the idea that the doctrines maintained by that society were not altogether in accordance with the Scriptures. This thing continued to agitate his mind more and more, and his reflections on these

occasions were peculiarly trying; for according to his views of the Word of God, no other church with whom he could associate, or that he was acquainted with, was right; consequently, if he was to disavow the doctrine of the church with whom he was then associated, he knew of no other way of obtaining a livelihood, except by mental labour, and at that time had a wife and three children to support.

On the one hand was wealth, popularity, and honour, on the other appeared nothing but poverty and hard labour. But, notwithstanding his great ministerial success, and the prospect of ease and affluence, (which frequently swerve the mind, and have an undue influence on too many who wear the sacred warb of religion, who for the sake of popularity and of wealth, can calm and lull to rest their conscientious scruples, and succumb to the popular church,) his mind yet rose superior to all these considerations. Truth was his pursuit, and for truth he was prepared to make every sacrifice in his power.

After mature deliberation, deep reflection, and solemn prayer to his heavenly Father, the resolve was made, and the important step was taken; and in the month of August, A. D. 1824, after labouring among that people two years and six months, he made known his determination to withdraw from the church, as he could no longer uphold the doctrines taught and maintained by it. This announcement was like a clap of thunder—amazement seized the congregation, which was then collected, which at last gave way in a flood of tears. It would be in vain to attempt to describe the feelings of the church on that occasion, who were zealously attached to their beloved pastor—or the feelings of their minister. On his part it was indeed a struggle of principle over affection and kindness.

There was at the time of his separation from that church, a gentleman of the name of Alexander Campbell, who was formerly from Ireland, and who has since obtained considerable notoriety in the religious world, who was then a member of the same association, and who afterwards separated from it. There was also another gentleman, by the name of Walter Scott, a Scotchman by birth, who was a member of the Scandinavian church, in that city, and who separated from the same about that time.

Prior to these separations, Mr. Camp-

bell resided in Bethany, Brook county, Virginia, where he published a monthly periodical, called the *Christian Baptist*. After they had separated from the different churches, these gentlemen were on terms of the greatest friendship, and frequently met together to discuss the subject of religion, being yet undetermined respecting the principles of the doctrine of Christ, or what course to pursue. However, from this connection sprung up a new church in the world, known by the name of "Campbellites:" they call themselves "Disciples." The reason why they were called Campbellites, was in consequence of Mr. Campbell's publishing the periodical above mentioned, and it being the means through which they communicated their sentiments to the world; other than this, Mr. Campbell was no more the originator of that sect than Elder Rigdon.

Having now retired from the ministry, and having no way by which to sustain his family, besides his own industry, he was necessitated to find other employment in order to provide for his maintenance, and for this purpose he engaged in the humble capacity of a journeyman tanner in that city, and followed his new employment, without murmuring, for two years, during which time he both saw and experienced, that by resigning his pastoral vocations in that city, and engaging in the humble occupation of a tanner, he had lost many who once professed the greatest friendship, and who manifested the greatest love for his society—that when he was seen by them in the garb suited to the employment of a tanner, there was no longer that freedom, courtesy, and friendship manifested—that many of his former friends became estranged and looked upon him with coolness and indifference—too obvious to admit of deception. To a well-regulated and enlightened mind—to one who soars above the arbitrary and vain lines of distinction which pride or envy may draw, such conduct appears ridiculous, while at the same time it cannot but cause feelings of a peculiar nature in those, who, for their honesty and integrity of heart, have brought themselves into situations to be made the subjects of it.

These things, however, did not affect his mind so as to change his purpose. He had counted the cost before his separation, and had made his mind known to his wife, who cheerfully shared his sorrow and humiliation, believing that all things would

work together for their good, being conscious that what they had done was for conscience' sake, and in the fear of the Lord.

After labouring for two years as a tanner, he removed to Bainbridge, Geauga county, Ohio, where it was known that he had been a preacher, and had gained considerable distinction as a public speaker; and the people soliciting him to preach, he complied with their request. From this time forward, he devoted himself to the work of the ministry, confining himself to no creed, but held up the Bible as the rule of faith, and advocating those doctrines which had been the subject of his and Mr. Campbell's investigations, viz., repentance and baptism for the remission of sins.

He continued to labour in that vicinity one year, and during that time his former success attended his labours. Large numbers invariably attended his meetings. While he laboured in that neighbourhood, he was instrumental in building up a large and respectable church in the town of Mantua, Portage county, Ohio. The doctrines which he advanced being new, public attention was awakened, and great excitement prevailed throughout that whole section of the country, and frequently the congregations which he addressed were so large, that it was impossible to make himself audible to all. The subjects he proposed were presented in such an impressive manner to the congregations, that those who were unbiassed by bigotry and prejudice had to exclaim, "we never heard it in this manner before." There were some, however, that opposed the doctrines which he advanced, but not with that opposition which ever ought to characterize the noble and ingenious. Those by whom he was opposed, well knew that an honourable and public investigation would inevitably discover the weakness and fatality of their doctrines; consequently they shunned it, and endeavoured, by ridiculing the doctrines which he promulgated, to suppress them.

This, however, did not turn him from the path which he felt to be his duty; for he continued to set forth the doctrines of repentance, and baptism for remission of sins, and the Gift of the Holy Ghost, according to the teachings of *Peter* on the day of Pentecost, exhorting his hearers in the mean time to throw away their creeds of faith—to take the Bible

as their standard, and search its sacred pages—to learn to live by every word that proceedeth from the mouth of the Lord, and to rise above every sectarian sentiment, and the traditions of the age, and to explore the wide and glorious fields of truth which the Scriptures hold out to them.

After labouring in that neighbourhood one year, he received a very pressing invitation to remove to the town of Mentor, in the same county, about thirty miles from Bainbridge, and within a few miles from Lake Erie, which he sometime afterwards complied with. The persons by whom he was more particularly requested to move to that place were the remnants of a Baptist church which was nearly broken up, the members of which had become attached to the doctrines promulgated by Elder Rigdon.

The town of Mentor was settled by wealthy and enterprising individuals, who had, by their industry and good management, made that township one of the most delightful in that country, or probably in the Western Reserve. Its advantages for agricultural purposes could hardly be surpassed, while the splendid farms, fertile fields, and stately mansions, made it particularly attractive to the eye of the traveller, and gave evidence of enterprise and wealth. In that beautiful location he took up his residence, and immediately commenced his labours, with that zeal and assiduity which had formerly characterized him.

But being a stranger, many reports were put in circulation, of a character calculated to lessen him in the estimation of the people, and consequently destroy his influence. Some persons were even wicked enough to retail those slanderous reports which were promulgated, and endeavoured to stir up persecution against him; consequently many of the citizens were jealous, and did not extend to him that confidence which he might otherwise have expected.

His path was not strewed with flowers, but the thorns of persecution beset him, and he had to contend against much prejudice and opposition, whose swollen waves might have sunk one less courageous, resolute, and determined; yet, notwithstanding these unfavourable circumstances, he continued to meet the storm, to stem the torrent, and bear up under the reproach for some time.

At length the storm subsided, for after labouring in that neighbourhood about eight months, he so wrought upon the feelings of the people by his consistent walk and conversation—his sociability, combined with his overwhelming eloquence, that a perfect calm succeeded—their evil apprehensions and surmisings were allayed, their prejudices gave way, and the man whom they had looked upon with jealousy was now their theme of praise, and their welcome guest. Those who had been most hostile, now became his warmest admirers, and most constant friends.

The churches in which he preached, which had heretofore been filled with anxious hearers, were now filled to overflowing: the poor flocked to the services, and the rich thronged the assemblies.

The doctrines he advanced were new, but at the same time were elucidated with such clearness, and enforced with an eloquence altogether so superior to what they had listened to before, that those whose sectarian prejudices were not too deeply rooted, who listened to the deep and searching discourses which he delivered from time to time, could not fail of being greatly affected, and convinced that the principles he advanced were true, and in accordance with the Scriptures. Nor were his labours and success confined to that township alone, but calls were made in every direction for him to preach, which he complied with, as much as he possibly could, until his labours became very extensive, spreading over a vast extent of country.

Wherever he went, the same success attended his ministry, and he was everywhere received with kindness, and welcomed by persons of all classes. Prejudice after prejudice gave way on every hand; opposition after opposition was broken down, and bigotry was rooted from its strong holds. The truths he advanced were received with gladness, and the doctrines he taught had a glorious ascendancy wherever he had the opportunity of promulgating them.

His fame as an orator and deep reasoner in the Scriptures continued to spread far and wide, and he soon gained a popularity and an elevation which has fallen to the lot of but few; consequently thousands flocked to hear his eloquent discourses.

When it was known where he was going to preach, there might be seen, long be-

fore the appointed time, persons of all classes, sects, and denominations, flocking, like doves to their windows, from a considerable distance. The humble pedestrian, and the rich in their splendid equipages, might be seen crowding the roads.

The churches in the different places where he preached, were now no longer large enough to contain the vast assemblies which congregated from time to time, so that he had to repair to the widespread canopy of heaven; and in the woods and in the groves he addressed the multitudes which flocked to hear him,—nor was his preaching in vain. It was not empty sound that so closely engaged the attention of his audiences, and with which they were so deeply interested: but it was the truths which were imparted, the intelligence which was conveyed, and the duties which were enforced.

Not only did the writings of the New Testament occupy his attention, but occasionally those of the ancient Prophets, particularly those prophecies which had reference to the present and to the future, were brought up to review, and treated in a manner entirely new, and deeply interesting. No longer did he follow the old beaten track, which had been travelled for ages by the religious world, but he dared to enter upon new grounds—called in question the opinions of uninspired men; shewed the foolish ideas of many commentators on the sacred Scriptures; exposed their ignorance and contradictions; threw new light on the sacred volume, particularly those prophecies which so deeply interest this generation, and which had been entirely overlooked, or mystified by the religious world; cleared up Scriptures which had heretofore appeared inexplicable, and delighted his astonished audiences with things “new and old”—proved to a demonstration the literal fulfilment of prophecy; the gathering of Israel in the last days to their ancient inheritances, with their ultimate splendour and glory; the situation of the world at the coming of the Son of Man; the judgments which Almighty God would pour out upon the ungodly, prior to that event; and the reign of Christ with his Saints on the earth in the Millennium.

These important subjects could not fail to have their weight upon the minds of his hearers, who clearly discerned the situation in which they were placed, by the sound and logical arguments which

he adduced; and soon numbers felt the importance of obeying that form of doctrine which had been delivered them, so that they might be accounted worthy to escape those things which were coming on the earth, and many came forward desiring to be baptized for the remission of sins. He accordingly commenced to baptize, and like John of old, there flocked to him people from all the region round about; persons of all ranks and standings in society—the rich, the poor, the noble, and the brave, flocked to be baptized of him. Nor was this desire confined to individuals or families, but whole societies threw away their creeds and articles of faith, and became obedient to the faith he promulgated, and he soon had large and flourishing societies throughout that whole region of country.

He was now a welcome visitor wherever he travelled; his society was courted by the learned and intelligent, and the highest encomiums were bestowed upon him for his biblical lore, and his eloquence.

The work of the ministry engaged all his time and attention; he felt deeply for the salvation of his fellow-man, and for the attainment of which he laboured with unceasing diligence.

During this state of unexampled success, the prospect of wealth and affluence was fairly opened before him; but he looked upon it with indifference, and made every thing subservient to the promotion of correct principles; and having food and raiment, he learned therewith to be content. As a proof of this, his family were in no better circumstances, and made no greater appearance in the world, than when he laboured at the occupation of tanning. His family consisted of his wife and six children, and lived in a very small, unfinished frame house, hardly capable of making a family comfortable; which affords a clear proof that his affections were not set upon things of a worldly nature, or secular aggrandisement.

After he had laboured in that vicinity some time, and having received but little pecuniary aid, the members of the church which he had built up, held a meeting to take his circumstances into consideration, and provide for his wants, and place him in a situation suitable to the high and important office which he sustained in the church. They resolved upon erecting him a suitable residence, where he could make his family comfortable, and accommodate

his numerous friends who visited him. A committee was appointed to make a purchase of land, and to erect such buildings as were necessary. The committee soon made a purchase of a farm, in a beautiful situation in that township; made contracts for erecting a suitable dwelling-house, stable, barn, &c., and soon made a commencement on the house, and had a quantity of the building materials on the spot. He being held in the highest respect by that people, they entered upon the work with pleasure, and seemed to vie with each other in their labours of love, believing it a duty to make their beloved pastor and his family comfortable. His prospects with regard to temporal things were now brighter than they ever had been, and he felt happy in the midst of a people who had every disposition to promote his welfare.

Under these pleasing circumstances, and enjoying this full tide of prosperity, he hardly thought that, for his attachment to truth, he would soon see the prospect blasted, and himself and family reduced to a more humble situation than before.

At this time, it being in the fall of A.D. 1830, Elders Parley P. Pratt, Ziba Peterson, Oliver Cowdery, and Peter Whitmer, called at that town, on their way to the western boundary of the State of Missouri, testifying to the truth of the "Book of Mormon," and that the Lord had raised up a Prophet, and restored the Priesthood. Previous to this, Elder Parley P. Pratt had been a preacher in the same church with Elder Rigdon, and resided in the town of Amherst, Lorraine county, in that State, and had been sent into the State of New York on a mission, where he became acquainted with the circumstances of the coming forth of the Book of Mormon, and was introduced to Joseph Smith, jun., and others of the Church of Latter-day Saints. After listening to the testimony of the "witnesses," and reading the "Book," he became convinced that it was of God, and that the principles which they taught, were the principles of truth. He was then baptized, and shortly after was ordained an Elder, and began to preach, and from that time became a strenuous advocate of the truth.

Believing there were many in the Church with whom he had formerly been united, who were honest seekers after truth, induced him, while on his journey to the west, to call upon his friends, and make

known the great things which the Lord had brought to pass. The first house at which they called was Elder Rigdon's, and after the usual salutations, presented him with the Book of Mormon, stating that it was a revelation from God. This being the first time he had ever heard of, or seen, the Book of Mormon, he felt very much prejudiced at the assertion, and replied, that he had one Bible which he believed was a revelation from God, and with which he pretended to have some acquaintance; but with respect to the book they had presented him, he must say that he had considerable doubt. Upon which they expressed a desire to investigate the subject, and argue the matter; but he replied, "no, young gentlemen, you must not argue with me on the subject; but I will read your book, and see what claim it has upon my faith, and will endeavour to ascertain whether it be a revelation from God or not." After some further conversation on the subject, they expressed a desire to lay the subject before the people, and requested the privilege of preaching in Elder Rigdon's church, to which he readily consented. The appointment was accordingly published, and a large and respectable congregation assembled. Oliver Cowdery and Parley P. Pratt severally addressed the meeting. At the conclusion, Elder Rigdon arose, and stated to the congregation, that the information they had that evening received, was of an extraordinary character, and certainly demanded their most serious consideration; and as the Apostle advised his brethren "to prove all things, and hold fast that which is good," so he would exhort his brethren to do likewise, and give the matter a careful investigation, and not turn against it without being fully convinced of its being an imposition, lest they should, possibly, resist the truth.

This was, indeed, generous on the part of Elder Rigdon, and gave evidence of his entire freedom from any sectarian bias; but allowing his mind full scope to range untrammelled through the Scriptures, embracing every principle of truth, and rejecting error, under whatever guise it should appear. He was perfectly willing to allow his members the same privilege. Having received great light on the Scriptures, he felt desirous to receive more, from whatever quarter it should come. This was his prevailing charac-

teristic; and if any sentiment was advanced by any one that was new, or tended to throw light on the Scriptures, or the dealings of God with the children of men, it was always gladly received, and treasured up in his mind. After the meeting broke up, the brethren returned home with Elder Rigdon, and conversed upon the important things which they had proclaimed. He informed them that he should read the Book of Mormon, give it a full investigation, and then would frankly tell them his mind and feelings on the subject—told them they were welcome to abide at his house until he had opportunity of reading it.

About two miles from Elder Rigdon's, at the town of Kirtland, were a number of the members of his church, who lived together and had all things in common—from which circumstance has arisen the idea that this was the case with the Church of Jesus Christ—to which place they immediately repaired, and proclaimed the Gospel to them, with some considerable success; for their testimony was received by many of the people, and seventeen came forward in obedience to the Gospel.

While thus engaged, they visited Elder Rigdon occasionally, and found him very earnestly engaged in reading the Book of Mormon,—praying to the Lord for direction, and meditating on the things he heard and read; and after a fortnight from the time the book was put in his hands, he was fully convinced of the truth of the work, by a revelation from Jesus Christ, which was made known to him in a remarkable manner, so that he could exclaim, "flesh and blood hath not revealed it unto me, but my Father which is in heaven."

Being now fully satisfied in his own mind of the truth of the work, and the necessity of obedience thereto, he informed his wife of the same, and was happy to find that she was not only diligently investigating the subject, but was believing with all her heart, and was desirous of obeying the truth, which, undoubtedly, was a great satisfaction to his mind.

The consequence of obeying the truth, and embracing a system of religion so unpopular as that of the Church of Jesus Christ, presented itself in the strongest possible light.

At present, the honours and applause of the world were showered down upon him,

his wants were abundantly supplied and anticipated. He was respected by the entire community, and his name was a tower of strength. His counsel was sought for, respected, and esteemed. But if he should unite with the Church of Christ, his prospects of wealth and affluence would vanish; his family, dependent upon him for support, must necessarily share his humiliation and poverty. He was aware that his character and his reputation must suffer in the estimation of the community.

Aware of all these things, there must have been feelings of no ordinary kind agitate his bosom at that particular crisis; but yet they did not deter him from the path of duty. He had formerly made a sacrifice for truth and conscience' sake, and had been sustained; consequently, he felt great confidence in the Lord, believing that if he pursued the path of duty, no good thing would be withheld from him.

Although he felt great confidence in the Lord, yet he felt it a trial of some magnitude, when he avowed his determination to his beloved companion, who had before shared in his poverty, and who had cheerfully struggled through it without murmuring or repining. He informed her what the consequences would undoubtedly be, respecting their worldly circumstances, if they obeyed the Gospel; and then said—"My dear, you have once followed me into poverty, are you again willing to do the same?" She then said—"I have weighed the matter, I have contemplated on the circumstances in which we may be placed, I have counted the cost, and I am perfectly satisfied to follow you; it is my desire to do the will of God, come life or come death." Accordingly, they were both baptized into the Church of Jesus Christ; and, together with those who had been previously admitted to baptism, made a little Branch, in this section of Ohio, of about twenty members, to whom the brethren, bound for the borders of the Lamanites, after adding to their number one of their converts, Dr. Frederick G. Williams, bid an affectionate farewell, and went on their way rejoicing.

The Lord, who is ever ready to instruct such as diligently seek in faith, gave the following revelation at Fayette, New York.

*Revelation to Ezra Thayer, and Northrop Sweet, given October, 1830.*

Behold, I say unto you, my servants Ezra and Northrop, open ye your ears and hearken

to the voice of the Lord your God, whose word is quick and powerful, sharper than a two-edged sword, to the dividing asunder of the joints and marrow, soul and spirit, and is a discernor of the thoughts and intents of the heart. For verily, verily I say unto you, that ye are called to lift up your voices as with the sound of a trumpet, to declare my Gospel unto a crooked and perverse generation; for behold, the field is white already to harvest, and it is the eleventh hour, and for the last time that I shall call labourers into my vineyard. And my vineyard has become corrupted every whit; and there is none that doeth good, save it be a few; and they err in many instances, because of priestcrafts, all having corrupt minds.

And verily, verily I say unto you, that this Church have I established, and called forth out of the wilderness; and even so will I gather mine elect from the four quarters of the earth; even as many as will believe in me, and hearken unto my voice; yea, verily, verily I say unto you, that the field is white already to harvest; wherefore thrust in your sickles and reap with all your might, mind, and strength. Open your mouths, and they shall be filled; and you shall become even as Nephi of old, who journeyed from Jerusalem in the wilderness; yea, open your mouths and spare not, and you shall be laden with sheaves on your backs, for, lo, I am with you; yea, open your mouths, and they shall be filled; saying, Repent, repent, and prepare ye the way of the Lord, and make His paths straight, for the kingdom of heaven is at hand; yea, repent, and be baptized, every one of you, for a remission of your sins; yea, be baptized even by water, and then cometh the baptism of fire and of the Holy Ghost.

Behold, verily, verily I say unto you, this is my Gospel; and remember that they shall have faith in me, or they can in no wise be saved; and upon this rock I will build my Church; yea, upon this rock ye are built, and if ye continue, the gates of hell shall not prevail against you; and ye shall remember the Church articles and covenants to keep them; and whoso having faith, you shall confirm in my Church, by the laying on of the hands; and I will bestow the Gift of the Holy Ghost upon them. And the Book of Mormon, and the Holy Scriptures, are given of me for your instruction; and the power of my Spirit quickeneth all things; wherefore be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom: for behold, verily, verily I say unto you, that I come quickly. Even so. Amen.

In the fore part of November, Orson

Pratt, a young man of 19 years, who had been baptized at the first preaching of his brother Parley P. Pratt, September 19th (his birth day), about six weeks previous, in Canaan, New York, came to inquire of the Lord what his duty was, and received the following answer:—

*Revelation to Orson Pratt, given November, 1830.*

My son Orson, hearken and hear, and behold what I the Lord God shall say unto you, even Jesus Christ your Redeemer, the light and the life of the world; a light which shineth in darkness, and the darkness comprehendeth it not; who so loved the world that he gave his own life, that as many as would believe might become the sons of God: wherefore you are my son, and blessed are you because you have believed, and more blessed are you because you are called of me to preach my Gospel; to lift up your voice as with the sound of a trumpet, both long and loud, and cry repentance unto a crooked and perverse generation, preparing the way of the Lord for his second coming; for behold, verily, verily I say unto you, the time is soon at hand, that I shall come in a cloud with power and great glory, and it shall be a great day at the time of my coming, for all nations shall tremble.

But before that great day shall come, the sun shall be darkened, and the moon be turned into blood, and the stars shall refuse their shining, and some shall fall, and great destructions await the wicked; wherefore lift up your voice, and spare not, for the Lord God hath spoken. Therefore prophesy, and it shall be given by the power of the Holy Ghost; and if you are faithful, behold I am with you until I come: and verily, verily I say unto you, I come quickly. I am your Lord and your Redeemer. Even so. Amen.

It was in December that Elder Sidney Rigdon, a sketch of whose history I have before mentioned, came to inquire of the Lord, and with him came that man, (of whom I will hereafter speak more fully,) named Edward Partridge; he was a pattern of piety, and one of the Lord's great men, known by his steadfastness, and patient endurance to the end.

Shortly after the arrival of these two brethren, thus spake the Lord:—

*Revelation to Joseph Smith, jun., and Sidney Rigdon, December, 1830.*

Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same to-day as yesterday and for ever.

I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am in the Father, as the Father is one in me, that we may be one.

Behold, verily, verily I say unto my servant Sidney, I have looked upon thee and thy works. I have heard thy prayers, and prepared thee for a greater work. Thou art blessed, for thou shalt do great things. Behold, thou wast sent forth, even as John, to prepare the way before me, and before Elijah, which should come, and thou knewest it not. Thou didst baptize by water unto repentance, but they received not the Holy Ghost; but now I give unto thee a commandment, that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of the hands, even as the Apostles of old.

And it shall come to pass, that there shall be a great work in the land, even among the Gentiles; for their folly and their abominations shall be made manifest in the eyes of all people; for I am God, and mine arm is not shortened, and I will show miracles, signs, and wonders, unto all those who believe on my name. And whoso shall ask it in my name, in faith, they shall cast out devils, they shall heal the sick, they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk: and the time speedily cometh, that great things are to be shown forth unto the children of men; but without faith shall not any thing be shown forth, except desolations upon Babylon—the same which has made all nations drink of the wine of the wrath of her fornication. And there are none that doeth good, except those who are ready to receive the fulness of my Gospel, which I have sent forth unto this generation.

Wherefore, I have called upon the weak things of the world—those who are unlearned and despised, to thresh the nations by the power of my Spirit: and their arm shall be my arm, and I will be their shield and their buckler, and I will gird up their loins, and they shall fight manfully for me; and their enemies shall be under their feet; and I will let fall the sword in their behalf, and by the fire of mine indignation will I preserve them. And the poor and the meek shall have the Gospel preached unto them, and they shall be looking forth for the time of my coming, for it is nigh at hand: and they shall learn the parable of the fig-tree; for even now already summer is nigh. And I have sent forth the fulness of my Gospel by the hand of my servant Joseph: and in weakness have I blessed him, and I have given unto him the keys of the mystery of

those things which have been sealed, even things which were from the foundation of the world, and the things which shall come from this time until the time of my coming, if he abide in me; and if not, another will I plant in his stead.

Wherefore watch over him, that his faith fall not; and it shall be given by the Comforter, the Holy Ghost, that knoweth all things. And a commandment I give unto thee, that thou shalt write for him: and the Scriptures shall be given, even as they are in mine own bosom, to the salvation of mine own elect; for they will hear my voice, and shall see me, and shall not be asleep, and shall abide the day of my coming, for they shall be purified, even as I am pure. And now I say unto you, tarry with him, and he shall journey with you;—forsake him not, and surely these things shall be fulfilled. And inasmuch as ye do not write, behold it shall be given unto him to prophesy: and thou shalt preach my Gospel, and call on the holy Prophets to prove his words, as they shall be given him.

Keep all the commandments and covenants by which ye are bound, and I will cause the heavens to shake for your good; and Satan shall tremble; and Zion shall rejoice upon the hills, and flourish; and Israel shall be saved in mine own due time. And by the keys which I have given, shall they be led, and no more be confounded at all. Lift up your hearts and be glad; your redemption draweth nigh. Fear not, little flock—the kingdom is yours, until I come. Behold I come quickly. Even so. Amen.

And the voice of the Lord to Edward Partridge was:—

*Revelation to Edward Partridge, given December, 1830.*

Thus saith the Lord God, the Mighty One of Israel, Behold I say unto you, my servant Edward, that you are blessed, and your sins are forgiven you, and you are called to preach my Gospel as with the voice of a trumpet; and I will lay my hand upon you by the hand of my servant Sidney Rigdon, and you shall receive my Spirit, the Holy Ghost, even the Comforter, which shall teach you the peaceable things of the kingdom: and you shall declare it with a loud voice, saying, Hosannah, blessed be the name of the Most High God.

And now this calling and commandment give I unto you concerning all men, that as many as shall come before my servants, Sidney Rigdon and Joseph Smith, jun., embracing this calling and commandment, shall be ordained and sent forth to preach the everlasting Gospel among the nations, crying repentance, saying, Save yourselves from this untoward generation, and come forth

out of the fire, hating even the garments spotted with the flesh.

And this commandment shall be given unto the Elders of my Church, that every man which will embrace it with singleness of heart, may be ordained and sent forth, even as I have spoken. I am Jesus Christ, the Son of God; wherefore gird up your loins, and I will suddenly come to my Temple. Even so. Amen.

It may be well to observe here, that the Lord greatly encouraged and strengthened the faith of His little flock, which had embraced the fulness of the everlasting Gospel, as revealed to them in the Book of Mormon, by giving some more extended information upon the Scriptures, a translation of which had already commenced.

Much conjecture and conversation frequently occurred among the Saints, concerning the books mentioned, and referred to, in various places in the Old and New Testaments, which were now nowhere to be found. The common remark was, they were *lost books*; but it seems the Apostolic Churches had some of these writings, as Jude mentions or quotes the prophecy of Enoch, the seventh from Adam. To the joy of the flock, which in all, from Coleville to Canandaigua, New York, numbered about seventy members, did the Lord reveal the following doings of olden times, from the prophecy of Enoch:—

*Extracts from the Prophecy of Enoch.*

And it came to pass that Enoch continued his speech, saying, Behold, our father Adam taught these things, and many have believed and become the sons of God, and many have believed not, and perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them. And from that time forth Enoch began to prophecy, saying unto the people, that, as I was journeying, and stood upon the place Manhujaah, I cried unto the Lord, and there came a voice out of the heaven, saying, Turn ye, and get ye upon the mount Simeon. And it came to pass that I turned, and went upon the mount; and as I stood upon the mount I beheld the heavens open, and I was clothed upon with glory, and I saw the Lord; He stood before my face, and He talked with me, even as men talk one with another, face to face; and He said unto me, Look, and I will show unto you the world, for the space of many generations. And it came to pass that I beheld the valley Shum, and lo, a great people which dwelt in tents, which were the people of Shum. And again, the Lord said unto me, Look. And I looked to-

wards the north, and I beheld the people of Canaan, which dwelt in tents. And the Lord said unto me, Prophecy. And I prophesied, saying, Behold the people of Canaan, which are numerous, shall go forth in battle array against the people of Shum, and shall slay them that they shall utterly be destroyed, and the people of Canaan shall divide themselves in the land, and the land shall be barren and unfruitful, and none other people shall dwell there but the people of Canaan; for behold, the Lord shall curse the land with much heat, and the barrenness thereof shall go forth for ever. And there was blackness come upon all the children of Canaan, that they were despised among all people. And it came to pass that the Lord said unto me, Look. And I looked, and beheld the land of Sharon, and the land of Enoch, and the land of Omner, and the land of Heni, and the land of Shem, and the land of Haner, and the land of Hanannihah, and all the inhabitants thereof; and the Lord said unto me, Go to this people, and say unto them, Repent, lest I come out and smite them with a curse; and they did. And He gave unto me a commandment that I should baptize in the name of the Father, and the Son, which is full of grace and truth, and the Holy Spirit, which bears record of the Father and the Son.

And it came to pass that Enoch continued to call upon all the people, save it were the people of Canaan, to repent; and so great was the faith of Enoch, that he led the people of God; and their enemies came to battle against them, and he spake the word of the Lord, and the earth trembled; and the mountains fled, even according to his command, and the rivers of water were turned out of their course, and the roar of the lion was heard out of the wilderness, and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of language which God had given him. There also came up a land out of the depth of the sea; and so great was the fear of the enemies of the people of God, that they fled and stood afar off, and went upon the land which came up out of the depths of the sea. And the giants of the land, also, stood afar off. And there went forth a curse upon all the people which fought against God; and from that time forth there were wars and bloodshed among them; but the Lord came and dwelt with His people, and they dwelt in righteousness. The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon His people. And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish. And the Lord called His people Zion, because they were of one heart

and one mind, and dwell in righteousness; and there was no poor among them; and Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the City of Holiness, even Zion. And it came to pass, that Enoch talked with the Lord, and he said unto the Lord, Surely Zion shall dwell in safety for ever. But the Lord said unto Enoch, Zion have I blessed, but the residue of the people have I cursed. And it came to pass, that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, in process of time, was taken up into heaven! And the Lord said unto Enoch, Behold my abode for ever; and Enoch also beheld the residue of the people which were the sons of Adam, and they were a mixture of all the seed of Adam, save it were the seed of Cain, for the seed of Cain were black, and had not place among them. And after that Zion was taken up into heaven, Enoch beheld, and lo, all the nations of the earth were before him; and there came generation upon generation, and Enoch was high and lifted up, even in the bosom of the Father, and the Son of Man; and behold, the power of Satan was upon all the face of the earth. And he saw angels descending out of heaven; and he heard a loud voice, saying, Woe, woe be unto the inhabitants of the earth! And he beheld Satan, and he had a great chain in his hand, and it veiled the whole face of the earth with darkness, and he looked up and laughed, and his angels rejoiced. And Enoch beheld angels descending out of heaven, bearing testimony of the Father and Son; and the Holy Spirit fell on many, and they were caught up by the powers of heaven into Zion. And it came to pass, that the God of heaven looked upon the residue of the people, and he wept; and Enoch bore record of it, saying, How is it the heavens weep, and shed forth their tears as the rain upon the mountains? And Enoch said unto the Lord, How is it that you can weep, seeing you are holy, and from all eternity to all eternity? and were it possible that man could number the particles of the earth, and millions of earths like this, it would not be a beginning to the number of your creations; and your curtains are stretched out still; and yet you are there, and your bosom is there; and also you are just; you are merchant and find for ever; you have taken Zion to your own bosom, from all your creations, from all eternity to all eternity, and nought but peace, justice, and truth, is the habitation of your throne; and mercy shall go before your face and have no end; how is it that you can weep?

The Lord said unto Enoch, Behold these your brethren; they are the workmanship

of my own hands, and I gave unto them their knowledge, in the day I created them; and in the garden of Eden gave I unto man his agency; and unto your brethren have I said, and also gave commandment, that they should love one another, and that they should choose me, their Father. But behold, they are without affection; and they hate their own blood; and the fire of my indignation is kindled against them; and in my hot displeasure will I send in the floods upon them, for my fierce anger is kindled against them. Behold, I am God; Man of Holiness is my name; Man of Counsel is my name; and Endless and Eternal is my name, also. Wherefore, I can stretch forth my hands and hold all the creations which I have made, and my eye can pierce them also; and among all the workmanship of my hand there has not been so great wickedness as among your brethren. But behold, their sins shall be upon the heads of their fathers; Satan shall be their father, and misery shall be their doom; and the whole heavens shall weep over them, even all the workmanship of my hands; wherefore should not the heavens weep, seeing these shall suffer? But behold, these which your eyes are upon shall perish in the floods; and behold, I will shut them up, a prison have I prepared for them. And that which I have chosen has pleaded before my face. Wherefore he suffers for their sins, inasmuch as they will repent in the day that my chosen shall return unto me; and until that day they shall be in torment; wherefore for this shall the heavens weep, yea, and all the workmanship of my hands.

And it came to pass, that the Lord spake unto Enoch, and told Enoch all the doings of the children of men: wherefore Enoch knew, and looked upon their wickedness, and their misery, and wept, and stretched forth his arms, and his heart swelled wide as eternity, and his bowels yearned, and all eternity shook. And Enoch saw Noah, also, and his family, that the posterity of all the sons of Noah should be saved with a temporal salvation: wherefore he saw that Noah built an ark; and the Lord smiled upon it, and held it in His hand; but upon the residue of the wicked came the floods and swallowed them up. And as Enoch saw this, he had bitterness of soul, and wept over his brethren; and said unto the heavens, I will refuse to be comforted; but the Lord said unto Enoch, Lift up your heart and be glad, and look. And it came to pass that Enoch looked, and from Noah, he beheld all the families of the earth; and he cried unto the Lord, saying, When shall the day of the Lord come? When shall the blood of the righteous be shed, that all they that mourn may be comforted, and have

eternal life? And the Lord said, It shall be in the meridian of time, in the days of wickedness and vengeance. And behold, Enoch saw the day of the coming of the Son of man, even in the flesh; and his soul rejoiced, saying, The righteous is lifted up, and the Lamb is slain from the foundation of the world; and through faith I am in the bosom of the Father, and behold Zion is with me. And it came to pass, that Enoch looked upon the earth, and he heard a voice from the bowels thereof, saying, Woe, woe is me, the mother of men! I am pained! I am weary because of the wickedness of my children! When shall I rest, and be cleansed from the filthiness which has gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face? And when Enoch heard the earth mourn, he wept, and cried unto the Lord, saying, O Lord, will you not have compassion upon the earth? Will you not bless the children of Noah? And it came to pass, that Enoch continued his cry unto the Lord, saying, I ask you, O Lord, in the name of your Only Begotten, even Jesus Christ, that you will have mercy upon Noah and his seed, that the earth might never more be covered by the floods? And the Lord could not withhold; and He covenanted with Enoch, and swore unto him with an oath, that He would stay the floods; that He would call upon the children of Noah: and He sent forth an unalterable decree, that a remnant of his seed should always be found among all nations, while the earth should stand; and the Lord said, Blessed is he through whose seed Messiah shall come; for He says, I am Messiah, the King of Zion, the Rock of Heaven, which is broad as eternity; whose comes in at the gate and climbs up by me shall never fall; wherefore, blessed are they of whom I have spoken, for they shall come forth with songs of everlasting joy.

And it came to pass, that Enoch cried unto the Lord, saying, When the Son of man comes in the flesh, shall the earth rest? I pray you shew me these things. And the Lord said unto Enoch, Look. And he looked, and beheld the Son of man lifted upon the cross, after the manner of men; and he heard a loud voice; and the heavens were veiled; and all the creation of God mourned; and the earth groaned; and the rocks were rent; and the Saints arose, and were crowned at the right hand of the Son of Man, with crowns of glory; and as many of the spirits as were in prison, came forth and stood on the right hand of God; and the remainder were reserved in chains of darkness until the judgment of the great day. And again Enoch wept and cried unto the Lord, saying, When shall the earth rest? And Enoch

beheld the Son of man ascend up unto the Father; and he called unto the Lord, saying, Will you not come again upon the earth, for inasmuch as you are God, and I know you, and you have sworn unto me, and commanded me that I should ask in the name of your Only Begotten, you have made me, and given unto me a right to your throne, and not of myself, but through your own grace, wherefore, I ask you if you will not come again on the earth? And the Lord said unto Enoch, As I live, even so will I come in the last days; in the days of wickedness and vengeance, to fulfil the oath which I have made unto you, concerning the children of Noah. And the day shall come that the earth shall rest; but before that day, shall the heavens be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven, and truth will I send forth out of the earth, to bear testimony of my Only Begotten, His resurrection from the dead; yea, and also the resurrection of all men. And righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth, unto a place which I shall prepare, a holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a new Jerusalem. And the Lord said unto Enoch, Then shall you and all your city meet them there, and we will receive them into our bosom, and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other, and there shall be my abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest. And it came to pass that Enoch saw the days of the coming of the Son of Man in the last days to dwell on the earth in righteousness for the space of a thousand years; but before that day he saw great tribulations among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgments of the Almighty God, which should come upon the wicked. And the Lord showed Enoch all things, even unto the end of the world; and he saw the day of the righteous, the hour of their redemption, and received a fulness of joy. And all the days of Zion in the days of Enoch, were three hundred and sixty-five years; and Enoch and all his people walked with God, and He dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it

up into His own bosom; and from thence went forth the saying, Zion is fled.

Soon after the Words of Enoch were given, the Lord gave the following commandment:—

*Revelation to Joseph Smith and Sidney Rigdon, given December, 1830.*

Behold, I say unto you that it is not expedient in me that ye should translate any more until ye shall go to the Ohio; and this because of the enemy, and for your sakes.

And again, I say unto you that ye shall not go until ye have preached my Gospel in those parts, and have strengthened up the Church whithersoever it is found, and more especially in Colesville: for behold, they pray unto me in much faith.

And again, a commandment I give unto the Church, that it is expedient in me that they should assemble together at the Ohio, against the time that my servant Oliver Cowdery shall return unto them. Behold, here is wisdom, and let every man choose for himself until I come. Even so. Amen.

The year opened with a prospect great and glorious for the welfare of the kingdom; for, on the second of January, 1831, a Conference was held in the town of Fayette, New York, at which was received, besides the ordinary business transacted for the Church, the following:—

*Revelation, given January, 1831.*

Thus saith the Lord your God, even Jesus Christ, the great I AM, Alpha and Omega, the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made; the same which knoweth all things, for all things are present before mine eyes. I am the same which spake, and the world was made; and all things came by me. I am the same which have taken the Zion of Enoch into mine own bosom, and verily I say, even as many as have believed on my name, for I am Christ; and in mine own name, by the virtue of the blood which I have spilt, have I pleaded before the Father for them; but behold, the residue of the wicked have I kept in chains of darkness until the judgment of the great day, which shall come at the end of the earth; and even so will I cause the wicked to be kept, that will not hear my voice, but harden their hearts; and woe, woe, woe is their doom.

But behold, verily, verily I say unto you, that mine eyes are upon you; I am in your midst, and ye cannot see me, but the day soon cometh that ye shall see me, and know that I am; for the veil of darkness shall soon be rent, and he that is not purified

shall not abide the day; wherefore, gird up your loins and be prepared. Behold, the kingdom is yours, and the enemy shall not overcome.

Verily I say unto you, ye are clean, but not all; and there is none else with whom I am well pleased; for all flesh is corruptible before me, and the powers of darkness prevail upon the earth among the children of men, in presence of all the hosts of heaven, which causeth silence to reign, and all eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned; and behold, the enemy is combined.

And now, I shew unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction in process of time, and ye knew it not; but now I tell it unto you, and ye are blessed, not because of your iniquity, neither your hearts of unbelief, for verily, some of you are guilty before me; but I will be merciful unto your weakness. Therefore, be ye strong from henceforth; fear not, for the kingdom is yours; and for your salvation I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons. And I have made the earth rich; and behold, it is my footstool; wherefore, again I will stand upon it: and I hold forth, and deign to give unto you greater riches, even a land of promise; a land flowing with milk and honey, upon which there shall be no curse when the Lord cometh; and I will give it unto you for the land of your inheritance, if you seek it with all your hearts; and this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children for ever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away.

But verily I say unto you, that in time ye shall have no king nor ruler, for I will be your king and watch over you. Wherefore, hear my voice and follow me, and ye shall be a free people, and ye shall have no laws but my laws when I come, for I am your law-giver, and what can stay my hand? But verily I say unto you, teach one another according to the office wherewith I have appointed you, and let every man esteem his brother as himself, and practice virtue and holiness before me. And again, I say unto you, let every man esteem his brother as himself, for what man among you having twelve sons, and is no respecter of them, and they serve him obediently, and he saith unto the one, Be thou clothed in robes and sit thou here; and to the other, Be thou clothed in rags and sit thou there, and

looketh upon his sons and saith—I am just.

Behold, this I have given unto you, as a parable, and it is even as I am. I say unto you, be one, and if ye are not one, ye are not mine. And again, I say unto you, that the enemy in the secret chambers seeketh your lives. Ye hear of wars in far countries, and you say that there will soon be great wars in far countries, but ye know not the hearts of men in your own land; I tell you these things because of your prayers; wherefore treasure up wisdom in your bosoms, lest the wickedness of men reveal these things unto you by their wickedness in a manner that shall speak in your ears, with a voice louder than that which shall shake the earth; but if ye are prepared, ye shall not fear.

And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless; wherefore, for this cause I gave unto you the commandment, that ye should go to the Ohio; and there I will give unto you my law; and there you shall be endowed with power from on high; and from thence, whosoever I will, shall go forth among all nations, and it shall be told them what they shall do; for I have a great work laid up in store, for Israel shall be saved, and I will lead them whithersoever I will, and no power shall stay my hand.

And now I give unto the Church in these parts, a commandment, that certain men among them shall be appointed, and they shall be appointed by the voice of the Church; and they shall look to the poor and the needy, and administer to their relief, that they shall not suffer; and send them forth to the place which I have commanded them; and this shall be their work to govern the affairs of the property of this Church. And they that have farms that cannot be sold, let them be left or rented, as seemeth them good. See that all things are preserved; and when men are endowed with power from on high, and sent forth, all these things shall be gathered unto the bosom of the Church.

And if ye seek the riches which it is the will of the Father to give unto you, ye shall be the richest of all people, for ye shall have the riches of eternity; and it must needs be that the riches of the earth are mine to give; but beware of pride, lest ye become as the Nephites of old. And again, I say unto you, I give unto you a commandment, that every man, both Elder, Priest, Teacher, and also member, go to with his might, with the labour of his hands, to prepare and accomplish the things which I have commanded. And let your preaching be the warlike voice, every man to his neighbour,

in mildness and in meekness. And go ye out from among the wicked. Save yourselves. Be ye clean that bear the vessels of the Lord. Even so. Amen.

Not long after the Conference closed, there was a man came to me by the name of James Covill, who had been a Baptist minister for about forty years, and covenanted with the Lord that he would obey any commandment that the Lord would give through me as His servant, and I received the following:—

*Revelation to James Covill, given in Fayette, New York, January 5th, 1831.*

Hearken and listen to the voice of him who is from all eternity to all eternity, the great I AM, even Jesus Christ, the light and the life of the world; a light which shineth in darkness, and the darkness comprehendeth it not; the same which came in the meridian of time unto my own, and my own received me not; but to as many as received me, gave I power to become my sons, and even so will I give, unto as many as will receive me, power to become my sons.

And verily, verily I say unto you, he that receiveth my Gospel receiveth me, and he that receiveth not my Gospel, receiveth not me. And this is my Gospel: repentance, and baptism by water, and then cometh the baptism of fire and the Holy Ghost, even the Comforter, which sheweth all things, and teacheth the peaceable things of the kingdom.

And now, behold, I say unto you, my servant James, I have looked upon thy works, and I know thee; and verily I say unto thee, thine heart is now right before me at this time; and behold, I have bestowed great blessings upon thy head; nevertheless thou hast seen great sorrow, for thou hast rejected me many times because of pride, and the cares of the world; but behold, the days of thy deliverance are come, if thou wilt hearken to my voice, which saith unto thee, Arise, and be baptized, and wash away your sins, calling on my name, and you shall receive my Spirit, and a blessing so great as you never have known. And if thou do this, I have prepared thee for a greater work. Thou shalt preach the fulness of my Gospel which I have sent forth in these last days; the covenant which I have sent forth to recover my people, which are of the house of Israel.

And it shall come to pass that power shall rest upon thee; thou shalt have great faith; and I will be with thee, and go before thy face. Thou art called to labour in my vineyard, and to build up my Church, and to bring forth Zion, that it may rejoice upon

the hills and flourish. Behold, verily, verily I say unto thee, thou art not called to go into the eastern countries, but thou art called to go to the Ohio. And inasmuch as my people shall assemble themselves to the Ohio, I have kept in store a blessing, such as is not known among the children of men; and it shall be poured forth upon their heads. And from thence men shall go forth into all nations.

Behold, verily, verily I say unto you, that the people in Ohio call upon me in much faith, thinking I will stay my hand in judgment upon the nations, but I cannot deny my word; wherefore lay to with your might, and call faithful labourers into my vineyard, that it may be pruned for the last time. And inasmuch as they do repent, and receive the fulness of my Gospel, and become sanctified, I will stay mine hand in judgment; wherefore go forth, crying with a loud voice, saying, The kingdom of heaven is at hand; crying, Hosanna! blessed be the name of the Most High God. Go forth baptizing with water, preparing the way before my face, for the time of my coming; for the time is at hand; the day nor the hour no man knoweth, but it surely shall come. And he that receiveth these things receiveth me; and they shall be gathered unto me in time and in eternity.

And again, it shall come to pass, that on as many as ye shall baptize with water, ye shall lay your hands, and they shall receive the Gift of the Holy Ghost, and shall be looking forth for the signs of my coming, and shall know me. Behold, I come quickly. Even so. Amen.

As James Covill rejected the words of the Lord, and returned to his former principles and people, the Lord gave the following revelation, explaining why he obeyed not the word:—

*Revelation to Joseph Smith, jun., and Sidney Rigdon, given at Fayette, New York, January, 1831; explaining why James Covill obeyed not the revelation which was given unto him.*

Behold, verily I say unto you, that the heart of my servant James Covill was right before me, for he covenanted with me that he would obey my word. And he received the word with gladness, but straightway Satan tempted him; and the fear of persecution, and the cares of the world, caused him to reject the word; wherefore he broke my covenant, and it remaineth in me to do with him as seemeth me good. Amen.

The latter part of January, in company with brothers Sidney Rigdon and Edward Partridge, I started with my wife for Kirtland, Ohio, where we arrived

about the first of February, and were kindly received and welcomed into the house of Brother N. K. Whitney. I and my wife lived in the family of Brother Whitney several weeks, and received every kindness and attention which could be expected, and especially from sister Whitney.

The Branch of the Church in this part of the Lord's vineyard, which had increased to nearly one hundred members, were striving to do the will of God, so far as they knew it, though some had strange notions, and false spirits had crept in among them. With a little caution and some wisdom, I soon assisted the brethren and sisters to overcome them. The plan of "common stock," which had existed in what was called "the family," whose members generally had embraced the everlasting Gospel, was readily abandoned for the more perfect law of the Lord; and the false spirits were easily discerned and rejected by the light of revelation.

The Lord gave unto the Church the following:—

*Revelation, given at Kirtland, Ohio, February 4th, 1831.*

Hearken and hear, O ye my people, saith the Lord and your God, ye whom I delight to bless with the greatest of all blessings—ye that hear me; and ye that hear me not, with I curse, that have professed my name, with the heaviest of all curings. Hearken, O ye Elders of my Church, whom I have called; behold, I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive my law, that ye may know how to govern my Church, and have all things right before me.

And I will be your ruler when I come; and behold, I come quickly; and ye shall see that my law is kept. He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it, and doeth it not, the same is not my disciple, and shall be cast out from among you; for it is not meet that the things which belong to the children of the kingdom should be given to them that are not worthy, or to dogs, or the pearls to be cast before swine. And again, it is meet that my servant Joseph Smith, jun., should have a home built, in which to live and translate. And again, it is meet that my servant Sidney Rigdon should live as a seaman in the world, inasmuch as he respects my commandments. And again, I have called my servant Edward Partridge, and I give a commandment, that he should be appointed by the voice of the

Church, and ordained a Bishop unto the Church; to leave his merchandise, and to spend all his time in the labours of the Church; to see to all things as it shall be appointed unto him in my law, in the day that I shall give them; and this because his heart is pure before me, for he is like unto Nathaniel of old, in whom there is no guile. These words are given unto you, and they are pure before me; wherefore beware how you hold them, for they are to be answered upon your souls in the day of judgment. Even so. Amen.

As Edward Partridge now appears, by revelation, as one of the heads of the Church, I will give a sketch of his history. He was born in Pittsfield, Berkshire county, Massachusetts, on the 27th of August, 1793, of William and Jemima Partridge. His father's ancestor emigrated from Berwick, Scotland, during the seventeenth century, and settled at Hadley, Massachusetts, on Connecticut river. Nothing worthy of note transpired in his youth, with this exception, that he remembers (though the precise time he cannot recollect) that the Spirit of the Lord strove with him a number of times, inasmuch that his heart was made tender, and he went and wept; and that sometimes he went silently and poured the effusions of his soul to God in prayer.

At the age of sixteen he went to learn the hating trade, and continued as an apprentice for about four years. At the age of twenty he had become disgusted with the religious world. He saw no beauty, comeliness, or loveliness in the character of the God that was preached up by the sects. He however heard an Universal Restorationist preach upon the love of God: this sermon gave him exalted opinions of God, and he concluded that universal restoration was right according to the Bible. He continued in this belief till 1828, when he and his wife were baptized into the Campbellite church, by Elder Sidney Rigdon, in Mentor, though they resided in Painesville, Ohio. He continued a member of this church, though doubting at times its being the true one, till P. P. Pratt, O. Cowdery, P. Whitmer, and Z. Peterson came along with the Book of Mormon; when he began to investigate the subject of religion anew; went with Sidney Rigdon to Fayette, N. Y., where, on the 11th of December, I baptized him in the Seneca river. Other incidents of his life will be

noticed in their time and place.

On the 9th of February, 1831, at Kirtland, in the presence of twelve Elders, and according to the promise heretofore made, the Lord gave the following revelation, embracing the law of the Church:

*Revelation, given February, 1831.*

Hearken, O ye Elders of my Church, who have assembled yourselves together in my name, even Jesus Christ, the Son of the living God, the Saviour of the world; inasmuch as they believe on my name and keep my commandments: again, I say unto you, hearken and hear, and obey the law which I shall give unto you; for verily I say, as you have assembled yourselves together according to the commandment wherewith I commanded you, and are agreed as touching this one thing, and have asked the Father in my name, even so ye shall receive.

Behold, verily I say unto you, I give unto you this first commandment, that ye shall go forth in my name, every one of you, excepting my servants Joseph Smith, jun., and Sidney Rigdon. And I give unto them a commandment that they shall go forth for a little season, and it shall be given by the power of my Spirit when they shall return; and ye shall go forth in the power of my Spirit, preaching my Gospel, two by two, in my name, lifting up your voices as with the voice of a trumpet, declaring my word like unto angels of God: and ye shall go forth baptizing with water, saying, Repent ye, repent ye, for the kingdom of heaven is at hand.

And from this place ye shall go forth into the regions westward, and inasmuch as ye shall find them that will receive you, ye shall build up my Church in every region, until the time shall come when it shall be revealed unto you from on high when the city of the New Jerusalem shall be prepared, that ye may be gathered in one, that ye may be my people, and I will be your God. And again, I say unto you, that my servant Edward Partridge shall stand in the office wherewith I have appointed him. And it shall come to pass, that if he transgress, another shall be appointed in his stead. Even so. Amen.

Again, I say unto you, that it shall not be given to any one to go forth to preach my Gospel, or to build up my Church, except he be ordained by some one who has authority, and it is known to the Church that he has authority, and has been regularly ordained by the heads of the Church.

And again, the Elders, Priests, and Teachers of this Church, shall teach the principles of my Gospel which are in the Bible and the Book of Mormon, in the which is the fulness

of the Gospel; and they shall observe the covenants and Church articles to do them; and these shall be their teachings, as they shall be directed by the Spirit: and the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit, ye shall not teach. And all this ye shall observe to do as I have commanded concerning your teaching, until the fulness of my Scriptures is given. And as ye shall lift up your voices by the Comforter, ye shall speak and prophesy as seemeth me good; for behold, the Comforter knoweth all things, and beareth record of the Father and of his Son.

And now, behold, I speak unto the Church. Thou shalt not kill; and he that kills shall not have forgiveness in this world, nor in the world to come.

And again, I say, Thou shalt not kill; but he that killeth shall die. Thou shalt not steal; and he that stealeth, and will not repent, shall be cast out. Thou shalt not lie; he that lieth, and will not repent, shall be cast out. Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repents not, he shall be cast out. Thou shalt not commit adultery; and he that committeth adultery, and repenteth not, shall be cast out; but he that has committed adultery, and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out. Thou shalt not speak evil of thy neighbour, nor do him any harm. Thou knowest my laws concerning these things are given in my Scriptures: he that sinneth, and repenteth not, shall be cast out.

If thou lovest me, thou shalt serve me, and keep all my commandments. And behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken—and inasmuch as ye impart of your substance to the poor, ye will do it unto me—and they shall be laid before the Bishop of my Church and his Counsellors—two of the Elders or High Priests, such as he shall or has appointed and set apart for that purpose.

And it shall come to pass, that after they are laid before the Bishop of my Church, and after he has received these testimonies concerning the consecration of the properties of my Church, they cannot be taken from the Church, agreeable to my commandments. Every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecra-

tion, inasmuch as is sufficient for himself and family.

And again, if there shall be properties in the hands of the Church, or any individuals of it, more than is necessary for their support, after this first consecration, which is a residue to be consecrated unto the Bishop, it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants. Therefore, the residue shall be kept in my store-house, to administer to the poor and the needy, as shall be appointed by the High Council of the Church, and the Bishop and his Council; and for the purpose of purchasing lands for the public benefit of the Church, and building houses of worship, and building up of the New Jerusalem, which is hereafter to be revealed, that my covenant people may be gathered in one, in that day when I shall come to my Temple. And this I do for the salvation of my people.

And it shall come to pass, that he that sinneth, and repenteth not, shall be cast out of the Church, and shall not receive again that which he has consecrated unto the poor and the needy of my Church, or in other words, unto me; for inasmuch as ye do it unto the least of these ye do it unto me—for it shall come to pass, that which I spake by the mouths of my Prophets shall be fulfilled; for I will consecrate of the riches of those who embrace my Gospel among the Gentiles, unto the poor of my people who are of the house of Israel.

And again, thou shalt not be proud in thy heart. Let all thy garments be plain, and their beauty the beauty of the work of thine own hands; and let all things be done in cleanliness before me. Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the labourer. And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy. And the Elders of the Church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name; and if they die, they shall die unto me, and if they live, they shall live unto me. Thou shalt live together in love, inasmuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection. And it shall come to pass, that those that die in me shall not taste of death, for it shall be sweet unto them; and they that die not in me, woe unto them, for their death is bitter.

And again, it shall come to pass, that he that hath faith in me to be healed, and is not appointed unto death, shall be healed; he

who hath faith to see shall see; he who hath faith to hear shall hear: the lame who have faith to leap shall leap: and they who have not faith to do these things, but believe in me, have power to become my sons; and inasmuch as they break not my laws, thou shalt bear their infirmities.

Thou shalt stand in the place of thy stewardship: thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother; and if thou obtainest more than that which would be for thy support, thou shalt give it into my store-house, that all things may be done according to that which I have said.

Thou shalt ask, and my Scriptures shall be given as I have appointed, and they shall be preserved in safety; and it is expedient that thou shouldst hold thy peace concerning them, and not teach them until ye have received them in full. And I give unto you a commandment, that then ye shall teach them unto all men; for they shall be taught unto all nations, kindreds, tongues, and people.

Thou shalt take the things which thou hast received, which have been given unto thee in my Scriptures for a law, to be my law, to govern my Church: and he that doeth according to these things, shall be saved; and he that doeth them not shall be damned, if he continues.

If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries and peaceable things, that which bringeth joy, that which bringeth life eternal. Thou shalt ask, and it shall be revealed unto you, in mine own due time, where the New Jerusalem shall be built.

And behold, it shall come to pass, that my servants shall be sent forth to the east and to the west, to the north and to the south; and even now, let him that goeth to the east, teach them that shall be converted to flee to the west; and this in consequence of that which is coming on the earth, and of secret combinations. Behold, thou shalt observe all these things, and great shall be thy reward; for unto you it is given to know the mysteries of the kingdom, but unto the world it is not given to know them. Ye shall observe the laws which ye have received, and be faithful. And ye shall hereafter receive Church covenants, such as shall be sufficient to establish you, both here and in the New Jerusalem. Therefore, he that lacketh wisdom, let him ask of me, and I will give him liberally, and upbraid him not. Lift up your hearts and rejoice, for unto you the kingdom, or in other words, the keys of the Church have been given. Even so. Amen.

The Priests and Teachers shall have their stewardships, even as the members, and the

Elders or High Priests, who are appointed to assist the Bishop as Counsellors in all things, are to have their families supported out of the property which is consecrated to the Bishop for the good of the poor, and for other purposes, as before mentioned; or they are to receive a just remuneration for all their services; either a stewardship or otherwise, as may be thought best or decided by the Counsellors and Bishop. And the Bishop also shall receive his support, or a just remuneration for all his services in the Church.

Behold, verily I say unto you, that whatever persons among you having put away their companions for the cause of fornication; or in other words, if they shall testify before you, in all lowliness of heart, that this is the case, ye shall not cast them out from among you; but if ye shall find that any persons have left their companions for the sake of adultery, and they themselves are the offenders, and their companions are living, they shall be cast out from among you. And again, I say unto you, that ye shall be watchful and careful, with all inquiry, that ye receive none such among you if they are married; and if they are not married, they shall repent of all their sins, or ye shall not receive them.

And again, every person who belongeth to this Church of Christ shall observe to keep all the commandments and covenants of the Church. And it shall come to pass, that if any persons among you shall kill, they shall be delivered up and dealt with according to the laws of the land—for remember, that he hath no forgiveness—and it shall be proved according to the laws of the land.

And if any man or woman shall commit adultery, he or she shall be tried before two Elders of the Church or more, and every word shall be established against him or her by two witnesses of the Church, and not of the enemy. But if there are more than two witnesses it is better: but he or she shall be condemned by the mouth of two witnesses, and the Elders shall lay the case before the Church, and the Church shall lift up their hands against him or her, that they may be dealt with according to the law of God. And if it can be, it is necessary that the Bishop be present also. And thus ye shall do in all cases which shall come before you. And if a man or woman shall rob, he or she shall be delivered up unto the law of the land. And if he or she shall steal, he or she shall be delivered up unto the law of the land. And if he or she shall lie, he or she shall be delivered up unto the law of the land. If he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God.

And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess, thou shalt be reconciled. And if he or she confess not, thou shalt deliver him or her up unto the Church, not to the members, but to the Elders. And it shall be done in a meeting, and that not before the world. And if thy brother or sister offend many, he or she shall be chastened before many. And if any one offend openly, he or she shall be rebuked openly, that he or she may be ashamed. And if he or she confess not, he or she shall be delivered up unto the law of God. If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have opportunity to confess in secret to him or her whom he or she has offended, and to God, that the Church may not speak reproachfully of him or her. And thus shall ye conduct in all things.

Soon after the foregoing revelation was received, a woman came with great pretensions to revealing commandments, laws, and other curious matters; and as every person almost has advocates for both theory and practice, in the various notions and projects of the age, it became necessary to inquire of the Lord, when I received the following:—

*Revelation, given at Kirtland, February, 1831.*

O hearken, ye Elders of my Church, and give an ear to the words which I shall speak unto you; for behold, verily I say unto you that ye have received a commandment for a law unto my Church through him whom I have appointed unto you to receive commandments and revelations from my hand. And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

But verily, verily I say unto you, that none else shall be appointed unto this gift, except it be through him; for if it be taken from him, he shall not have power, except to appoint another in his stead; and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments; and this I give unto you that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me, shall come in at the gate and be ordained, as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed.

And now, behold, I give unto you a commandment, that when ye are assembled together, ye shall instruct and edify each other, that ye may know how to act, and

direct my Church how to act upon the points of my law and commandments, which I have given; thus ye shall become instructed in the law of my Church, and be sanctified by that which ye have received, and ye shall bind yourselves to act in all holiness before me, that inasmuch as ye do this, glory shall be added to the kingdom which ye have received. Inasmuch as ye do it not, it shall be taken, even that which ye have received.

Purge ye out the iniquity which is among you; sanctify yourselves before me; and if ye desire the glories of the kingdom, appoint ye my servant, Joseph Smith, jun., and uphold him before me by the prayer of faith. And again, I say unto you, that if ye desire the mysteries of the kingdom, provide for him food and raiment, and whatsoever he needeth to accomplish the work wherewith I have commanded him; and if ye do it not, he shall remain unto them that have received him, that I may reserve unto myself a pure people before me.

Again, I say, hearken, ye Elders of my Church, whom I have appointed; ye are not sent forth to be taught, but to teach the children of men the things which I have put in your hands by the power of my Spirit; and ye are to be taught from on High. Sanctify yourselves, and ye shall be endowed with power, that ye may give even as I have spoken.

Hearken ye, for behold the great day of the Lord is nigh at hand. For the day cometh that the Lord shall utter His voice out of heaven; the heavens shall shake, and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations, Ye saints arise and live; ye sinners stay and sleep until I call again. Wherefore, gird up your loins, lest ye be found among the wicked. Lift up your voices, and spare not. Call upon the nations to repent, both old and young, both bond and free, saying, Prepare yourselves for the great day of the Lord; for if I, who am a man, do lift up my voice and call upon you to repent, and ye hate me, what will ye say when the day cometh when the thunders shall utter their voices from the ends of the earth, speaking to the ears of all that live, saying, Repent, and prepare for the great day of the Lord? yea, and again when the lightnings shall streak forth from the east unto the west, and shall utter forth their voices unto all that live, and make the ears of all tingle that hear, saying these words—Repent ye, for the great day of the Lord is come!

And again, the Lord shall utter His voice out of heaven, saying, hearken, O ye nations of the earth, and hear the words of that God who made you. O ye nations of the earth, how often would I have gathered you

together, as a hen gathereth her chickens under her wings, but ye would not? How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice; and by the voice of thunders, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hail-storms; and by the voice of famines and pestilences of every kind, and by the great sound of a trumpet, and by the voices of judgment, and by the voice of mercy all the day long, and by the voice of glory and honour, and the riches of eternal life; and would have saved you with an everlasting salvation, but ye would not? Behold, the day has come when the cup of the wrath of mine indignation is full.

Behold, verily I say unto you, that these are the words of the Lord your God; wherefore, labour ye, labour ye, in my vineyard for the last time; for the last time call upon the inhabitants of the earth; for in my own due time will I come upon the earth in judgment; and my people shall be redeemed, and shall reign with me on earth; for the great Millennium, of which I have spoken by the mouth of my servants, shall come; for Satan shall be bound; and when he is loosed again, he shall only reign for a little season, and then cometh the end of the earth; and he that liveth in righteousness shall be changed in the twinkling of an eye; and the earth shall pass away so as by fire; and the wicked shall go away into unquenchable fire, and their end no man knoweth on earth, nor ever shall know, until they come before me in judgment.

Hearken ye to these words; behold, I am Jesus Christ, the Saviour of the world. Treasure these things up in your hearts, and let the solemnities of eternity rest upon your minds. Be sober. Keep all my commandments. Even so. Amen.

The latter part of February I received the following revelation, which caused the Church to appoint a Conference to be held on the 6th of June ensuing:—

*Revelation to Joseph Smith, jun., and Sidney Rigdon, given at Kirtland, February, 1831.*

Behold, thus saith the Lord unto you, my servants. It is expedient in me that the Elders of my Church should be called together, from the east, and from the west, and from the north, and from the south, by letters, on some other way.

And it shall come to pass, that inasmuch as they are faithful, and exercise faith in me, I will pour out my Spirit upon them in the day that they assemble themselves together. And it shall come to pass that they shall go forth into the regions round about, and preach repentance unto the people; and

many shall be converted, inasmuch that ye shall obtain power to organize yourselves, according to the laws of man; that your enemies may not have power over you; that you may be preserved in all things; that you may be enabled to keep my laws; that every hand may be broken wherewith the enemy seeketh to destroy my people.

Behold, I say unto you, that ye must visit the poor and the needy, and administer to their relief, that they may be kept until all things may be done according to my law which ye have received. Amen.

At this age of the Church many false reports, lies, and foolish stories, were published in the newspapers, and circulated in every direction, to prevent people from investigating the work, or embracing the faith. A great earthquake in China, which destroyed from one to two thousand inhabitants, was burlesqued in some papers, as 'Mormonism in China.' But to the joy of the Saints who had to struggle against every thing that prejudice and wickedness could invent, I received the following:—

*Revelation, given March 7th, 1831.*

Hearken, O ye people of my Church, to whom the kingdom has been given; hearken ye, and give ear to him who laid the foundation of the earth; who made the heavens and all the hosts thereof; and by whom all things were made which live and move and have a being. And again, I say, hearken unto my voice, lest death shall overtake you; in an hour when ye think not, the summer shall be past, and the harvest ended, and your souls not saved. Listen to him who is the advocate with the Father, who is pleading your cause before him, saying, Father, behold the sufferings and death of him who did no sin, in whom thou wast well pleased; behold the blood of thy Son, which was shed, the blood of him whom thou gavest that thyself might be glorified; wherefore, Father, spare these my brethren, that believe on my name, that they may come unto me and have everlasting life.

Hearken, O ye people of my Church, and ye Elders listen together, and hear my voice while it is called to-day, and harden not your hearts; for verily I say unto you, that I am Alpha and Omega, the beginning and the end, the light and the life of the world; a light that shineth in darkness, and the darkness comprehendeth it not. I came unto my own, and my own received me not; but unto as many as received me, gave I power to do many miracles, and to become the sons of God; and even unto them that believed on my name, gave I power to obtain eternal life. And even so I have sent mine an-

lasting covenant into the world, to be a light to the world, and to be a standard for my people, and for the Gentiles to seek to it; and to be a messenger before my face to prepare the way before me. Wherefore come ye unto it, and with him that cometh I will reason as with men in days of old, and I will show unto you my strong reasoning; wherefore, hearken ye together, and let me show it unto you, even my wisdom, the wisdom of him whom ye say is the God of Enoch and his brethren, who were separated from the earth, and were received unto myself—a city reserved until a day of righteousness shall come—a day which was sought for by all holy men, and they found it not because of wickedness and abominations, and confessed that they were strangers and pilgrims on the earth; but obtained a promise that they should find it and see it in their flesh. Wherefore, hearken, and I will reason with you, and I will speak unto you and prophesy as unto men in days of old, and I will show it plainly as I showed it unto my disciples as I stood before them in the flesh, and spake unto them, saying, As ye have asked of me concerning the signs of my coming, in the day when I shall come in my glory in the clouds of heaven, to fulfil the promises that I have made unto your fathers; for as ye have looked upon the long absence of your spirits from your bodies to be a bondage, I will show unto you how the day of redemption shall come, and also the restoration of the scattered Israel.

And now ye behold this Temple which is in Jerusalem, which ye call the house of God; and your enemies say that this house shall never fall. But, verily I say unto you, that desolation shall come upon this generation as a thief in the night, and this people shall be destroyed, and scattered among all nations. And this Temple which ye now see, shall be thrown down that there shall not be left one stone upon another. And it shall come to pass, that this generation of Jews shall not pass away until every desolation which I have told you concerning them shall come to pass. Ye say that ye know that the end of the world cometh; ye say also that ye know that the heavens and the earth shall pass away; and in this ye say truly, for so it is; but these things which I have told you, shall not pass away until all shall be fulfilled. And this I have told you concerning Jerusalem; and when that day shall come, shall a remnant be scattered among all nations, but they shall be gathered again; but they shall remain until the times of the Gentiles be fulfilled.

And in that day shall be heard of, wars and rumours of wars, and the whole earth shall be in commotion, and men's hearts shall fail them; and they shall say that Christ de-

layeth his coming until the end of the earth. And the love of men shall wax cold, and iniquity shall abound, and when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my Gospel; but they receive it not, for they receive not the light, and they turn their hearts from me, because of the precepts of men; and in that generation shall the times of the Gentiles be fulfilled; and there shall be men standing in that generation, that shall not pass until they shall see an overflowing scourge; for a desolating sickness shall cover the land: but my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die. And there shall be earthquakes also in divers places, and many desolations; yet men will harden their hearts against me, and they will take up the sword one against another, and they will kill one another.

And now, when I, the Lord, had spoken these words unto my disciples, they were troubled; and I said unto them, Be not troubled, for when all these things shall come to pass, ye may know that the promises which have been made unto you, shall be fulfilled: and when the light shall begin to break forth, it shall be with them like unto a parable which I will show you:—ye look and behold the fig-trees, and ye see them with your eyes, and ye say, when they begin to shoot forth, and their leaves are yet tender, that summer is now nigh at hand: even so it shall be in that day, when they shall see all these things, then shall they know that the hour is nigh.

And it shall come to pass, that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man; and they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath; and they shall behold blood, and fire, and vapours of smoke; and before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and stars fall from heaven; and the remnant shall be gathered unto this place; and then they shall look for me. And behold, I will come: and they shall see me in the clouds of heaven, clothed with power and great glory, with the holy angels; and he that watcheth not for me shall be cut off.

But before the arm of the Lord shall fall, an angel shall sound his trumpet, and the Saints that have slept shall come forth to meet me in the cloud. Wherefore if ye have slept in peace, blessed are you, for as you now behold me, and know that I am, even so shall ye come unto me, and your souls shall live, and your redemption shall be per-

fect, and the Saints shall come forth from the four quarters of the earth.

Then shall the arm of the Lord fall upon the nations, and then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble and reel to and fro, and the heavens also shall shake, and the Lord shall utter his voice, and all the ends of the earth shall hear it; and the nations of the earth shall mourn, and they that have laughed shall see their folly, and calamity shall cover the mocker, and the scorner shall be consumed, and they that have watched for iniquity shall be hewn down and cast into the fire.

And then shall the Jews look upon me and say, What are these wounds in thine hands and in thy feet? Then shall they know that I am the Lord; for I will say unto them, These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God. And then shall they weep because of their iniquities; then shall they lament because they persecuted their King.

And then shall the heathen nations be redeemed, and they that knew no law shall have part in the first resurrection, and it shall be tolerable for them; and Satan shall be bound that he shall have no place in the hearts of the children of men. And at that day, when I shall come in my glory, shall the parable be fulfilled, which I spake concerning the ten virgins; for they that are wise, and have received the truth, and have taken the Holy Spirit for their guide, and have not been deceived, verily I say unto you, they shall not be hewn down and cast into the fire, but shall abide the day, and the earth shall be given unto them for an inheritance; they shall multiply and wax strong, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their Lawgiver.

And now, behold I say unto you, it shall not be given unto you to know any further concerning this chapter, until the New Testament be translated, and in it all these things shall be made known: wherefore I give unto you that ye may now translate it, that ye may be prepared for the things to come; for verily I say unto you, that great things await you; ye hear of wars in foreign lands, but behold, I say unto you, they are nigh, even at your doors, and not many years hence, ye shall hear of wars in your own lands.

Wherefore, I, the Lord, have said, gather ye out from the eastern lands, assemble ye yourselves together, ye Elders of my Church; go ye forth into the western countries; call upon the inhabitants to repent,

and inasmuch as they do repent, build up Churches unto me; and with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the Saints of the Most High God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, inasmuch that the wicked will not come unto it; and it shall be called Zion.

And it shall come to pass among the wicked, that every man that will not take his sword against his neighbour, must needs flee into Zion for safety. And there shall be gathered unto it out of every nation under heaven. And it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand.

And it shall come to pass, that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy.

And now, I say unto you, keep these things from going abroad unto the world, until it is expedient in me, that ye may accomplish this work in the eyes of the people, and in the eyes of your enemies, that they may not know your works until ye have accomplished the thing which I have commanded you; that when they shall know it, they may consider these things, for when the Lord shall appear, he shall be terrible unto them; that fear may seize upon them, and they shall stand afar off and tremble; and all nations shall be afraid because of the terror of the Lord, and the power of his might. Even so. Amen.

The next day after the above was received, I also received the following revelation, relative to the Gifts of the Holy Ghost:—

*Revelation, given at Kirtland, March 8th, 1831.*

Hearken, O ye people of my Church, for verily I say unto you, that these things were spoken unto you for your profit and learning; but notwithstanding those things which are written, it always has been given to the Elders of my Church, from the beginning, and ever shall be, to conduct all meetings as they are directed and guided by the Holy Spirit: nevertheless ye are commanded never to cast any one out from your public meetings, which are held before the world; ye are also commanded not to cast any one who belongeth to the Church out of your Sacrament meetings: nevertheless, if any have trespassed, let them not partake until they make reconciliation.

And again, I say unto you, ye shall not cast any one out of your Sacrament meetings who is earnestly seeking the kingdom: I speak this concerning those who are not of the Church.

And again, I say unto you, concerning your confirmation meetings, that if there be any that are not of the Church, that are earnestly seeking after the kingdom, ye shall not cast them out; but ye are commanded in all things to ask of God, who giveth liberally, and that which the Spirit testifies unto you, even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men, for some are of men, and others of devils.

Wherefore, beware lest ye are deceived! and that ye may not be deceived, seek ye earnestly the best gifts, always remembering for what they are given; for verily I say unto you, they are given for the benefit of those who love me and keep all my commandments, and him that seeketh so to do, that all may be benefitted, that seeketh or that asketh of me, that asketh and not for a sign, that he may consume it upon his lusts.

And again, verily I say unto you, I would that ye should always remember, and always retain in your minds, what those gifts are that are given unto the Church, for all have not every gift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God: to some is given one, and to some is given another, that all may be profited thereby; to some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world; to others it is given to believe on their words, that they also might have eternal life, if they continue faithful.

And again, to some it is given by the Holy Ghost, to know the differences of administration, as it will be pleasing unto the same Lord, according as the Lord will, suiting his mercies according to the conditions of the children of men. And again, it is given by the Holy Ghost, to some to know the diversities of operations, whether it be of God, that the manifestations of the Spirit may be given to every man to profit withal.

And again, verily I say unto you, to some it is given by the Spirit of God, the word of wisdom; to another it is given the word of knowledge, that all may be taught to be wise and have knowledge. And again, to some it is given to have faith to be healed, and to others it is given to have faith to heal. And again, to some it is given the working of miracles, and to

others it is given to prophesy, and to others the discerning of spirits. And again, it is given to some to speak with tongues, and to another it is given the interpretation of tongues, and all these gifts cometh from God, for the benefit of the children of God. And unto the Bishop of the Church, and unto such as God shall appoint and ordain to watch over the Church, and to be Elders unto the Church, are to have it given unto them to discern all these gifts, lest there shall be any of you professing and yet be not of God.

And it shall come to pass, that he that asketh in spirit shall receive in spirit; that unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby; he that asketh in the spirit, asketh according to the will of God, wherefore it is done even as he asketh.

And again, I say unto you, all things must be done in the name of Christ, whatsoever you do in the spirit: and ye must give thanks unto God in the spirit for whatsoever blessing ye are blessed with: and ye must practice virtue and holiness before me continually. Even so. Amen.

The same day that I received the foregoing revelation, I also received the following, setting apart John Whitmer as an historian, inasmuch as he was faithful:—

*Revelation to Joseph Smith, jun., and John Whitmer, given at Kirtland, March 8th, 1831.*

Behold, it is expedient in me that my servant John should write and keep a regular history, and assist you, my servant Joseph, in transcribing all things which shall be given you, until he is called to further duties. Again, verily I say unto you, that he can also lift up his voice in meetings, whenever it shall be expedient.

And again I say unto you, that it shall be appointed unto him to keep the Church record and history continually; for Oliver Cowdery I have appointed to another office. Wherefore it shall be given him, inasmuch as he is faithful, by the Comforter, to write these things. Even so. Amen.

Upon inquiry how the brethren should act in regard to purchasing lands to settle upon, and where they should finally make a permanent location, I received the following:—

*Revelation, given at Kirtland, March, 1831.*

It is necessary that ye should remain for the present time in your places of abode, as it shall be suitable to your circumstances; and inasmuch as ye have lands, ye shall impart to the eastern brethren; and inasmuch as ye have not lands, ye shall buy for the present time in those regions round about, as

seemeth them good, for it must needs be necessary that they have places to live for the present time.

It must needs be necessary, that ye save all the money that ye can, and that ye obtain all that ye can in righteousness, that in time ye may be enabled to purchase lands for an inheritance, even the city. The place is not yet to be revealed, but after your brethren come from the east, there are to be certain men appointed, and to them it shall be given to know the place, or to them it shall be revealed; and they shall be appointed to purchase the lands, and to make a commencement to lay the foundation of the city; and then ye shall begin to be gathered with your families, every man according to his family, according to his circumstances, and as is appointed to him by the Presidency and the Bishop of the Church, according to the laws and commandments which ye have received, and which ye shall hereafter receive. Even so. Amen.

About this time came Lemon Copley, one of the sect called Shaking Quakers, and embraced the fulness of the everlasting Gospel, apparently honest hearted, but still retained ideas that the Shakers were right in some particulars of their faith. In order to have more perfect understanding on the subject, I inquired of the Lord, and received the following:—

*Revelation to Sidney Rigdon, Parley P. Pratt, and Lemon Copley, given March, 1831.*

Hearken unto my word, my servants Sidney, and Parley, and Lemon; for behold, verily I say unto you, that I give unto you a commandment, that you shall go and preach my Gospel, which ye have received, even as ye have received it, unto the Shakers. Behold, I say unto you, that they desire to know the truth in part, but not all, for they are not right before me, and must needs repent; wherefore I send you my servants, Sidney and Parley, to preach the Gospel unto them; and my servant Lemon shall be ordained unto this work, that he may reason with them, not according to that which he has received of them, but according to that which shall be taught him by you, my servants; and by so doing I will bless him; otherwise he shall not prosper; thus saith the Lord, for I am God, and have sent mine Only Begotten Son into the world, for the redemption of the world, and have deemed that he that receiveth him shall be saved; and he that receiveth him not, shall be damned.

And they have done unto the Son of man even as they listed; and he has taken his power on the right hand of His glory, and now sitteth in the heavens, and will reign

till he descends on the earth to put all enemies under his feet, which time is nigh at hand; I, the Lord God, have spoken it, but the hour and the day no man knoweth, neither the angels in heaven; nor shall they know until he comes; wherefore I will that all men shall repent, for all are under sin, except them which I have reserved unto myself, holy men that ye know not of; wherefore I say unto you, that I have sent unto you mine everlasting covenant, even that which was from the beginning, and that which I have promised, I have so fulfilled; and the nations of the earth shall bow to it; and, if not of themselves, they shall come down, for that which is now exalted of itself, shall be laid low of power. Wherefore I give unto you a commandment, that ye go among this people, and say unto them, like unto mine Apostle of old, whose name was Peter:—Believe on the name of the Lord Jesus, who was on the earth, and is to come, the beginning and the end; repent, and be baptized in the name of Jesus Christ, according to the holy commandment, for the remission of sins; and whoso doeth this, shall receive the Gift of the Holy Ghost, by the laying on of the hands of the Elders of this Church.

And again, I say unto you, that whoso forbiddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation, and that it might be filled with the measure of man, according to his creation before the world was made. And whose biddeth to abstain from meats, that man should not eat the same, is not ordained of God; for behold, the beasts of the field, and the fowls of the air, and that which cometh of the earth, is ordained for the use of man, for food, and for raiment, and that he might have in abundance; but it is not given that one man should possess that which is above another; wherefore the world lieth in sin, and woe be unto man that sheddeth blood, or that wasteth flesh, and hath no need.

And again, verily I say unto you, that the Son of man cometh not in the form of a woman, neither of a man travelling on the earth; wherefore be not deceived, but continue in steadfastness, looking forth for the heavens to be shaken; and the earth to tremble, and to reel to and fro as a drunken man; and for the valleys to be exalted; and for the mountains to be made low; and for the rough places to become smooth; and all this when the angel shall sound his trumpet.

But before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose; Zion shall flourish upon the hills, and rejoice upon the mountains, and shall be as

sembled together unto the place which I have appointed. Behold, I say unto you, go forth as I have commanded you; repent of all your sins; ask and ye shall receive; knock, and it shall be opened unto you; behold, I will go before you, and be your rearward; and I will be in your midst, and you shall not be confounded. Behold, I am Jesus Christ, and I come quickly. Even so. Amen.

During the month of April, I continued to translate the Scriptures as time would allow.

In May, a number of Elders being present, and not understanding the different spirits abroad in the land, I inquired, and received from the Lord the following:—

*Revelation, given May, 1831.*

Hearken; O ye Elders of my Church, and give ear to the voice of the living God, and attend to the words of wisdom which shall be given unto you, according as ye have asked, and are agreed, as touching the Church, and the spirits which have gone abroad in the earth. Behold, verily I say unto you, that there are many spirits which are false spirits, which have gone forth in the earth, deceiving the world; and also Satan hath sought to deceive you, that he might overthrow you.

Behold, I, the Lord, have looked upon you, and have seen abominations in the Church that profess my name; but blessed are they who are faithful and endure, whether in life or in death, for they shall inherit eternal life. But woe unto them that are deceivers and hypocrites, for thus saith the Lord, I will bring them to judgment.

Behold, verily I say unto you, there are hypocrites among you, and have deceived some, which has given the adversary power; but behold, such shall be reclaimed; but the hypocrites shall be detected, and be cut off, either in life or in death, even as I will; and woe unto them who are cut off from my Church, for the same are overcome of the world; wherefore, let every man beware, lest he do that which is not in truth and righteousness before me.

And now, come, saith the Lord by the Spirit, unto the Elders of His Church, and let us reason together that ye may understand; let us reason even as a man reasoneth one with another, face to face: now, when a man reasoneth, he is understood of man, because he reasoneth as a man; even so will I, the Lord, reason with you, that you may understand; wherefore, I, the Lord, ask you this question, Unto what were ye ordained? To preach my Gospel by the Spirit, even the Comforter, which was sent forth to teach the truth; and then received ye spirits which ye could not understand,

and received them to be of God, and in this are ye justified? Behold, ye shall answer this question yourselves; nevertheless, I will be merciful unto you; he that is weak among you, hereafter shall be made strong.

Verily, I say unto you, he that is ordained of me, and sent forth to preach the word of truth by the Comforter, in the spirit of truth, doth he preach it by the spirit of truth, or some other way? And again, he that receiveth the word of truth, doth he receive it by the spirit of truth, or some other way? If it be some other way it is not of God: therefore, why is it that ye cannot understand and know, that he that receiveth the word by the spirit of truth, receiveth it as it is preached by the spirit of truth?

Wherefore, he that preacheth, and he that receiveth, understand one another, and both are edified, and rejoice together; and that which doth not edify, is not of God, and is darkness: that which is of God is light, and he that receiveth light, and continueth in God, receiveth more light, and that light groweth brighter and brighter until the perfect day. And again, verily I say unto you, and I say it that you may know the truth, that you may chase darkness from among you, for he that is ordained of God, and sent forth, the same is appointed to be the greatest, notwithstanding he is least, and the servant of all; wherefore, he is possessor of all things, for all things are subject unto Him, both in heaven and on the earth, the life and the light, the spirit and the power, sent forth by the will of the Father, through Jesus Christ His Son; but no man is possessor of all things except he be purified and cleansed from all sin; and if ye are purified and cleansed from all sin, ye shall ask whatsoever ye will in the name of Jesus, and it shall be done; but know this, it shall be given you what you shall ask, and as ye are appointed to the head, the spirits shall be subject unto you.

Wherefore, it shall come to pass, that if you behold a spirit manifested that you cannot understand, and you receive not that spirit, ye shall ask of the Father in the name of Jesus; and if he give not unto you that spirit, then you may know that it is not of God; and it shall be given unto you power over that spirit, and you shall proclaim against that spirit, with a loud voice, that it is not of God; not with railing accusation, that ye be not overcome; neither with boasting, nor rejoicing, lest you be seized therewith. He that receiveth of God, let him account it of God, and let him rejoice that he is accounted of God worthy to receive, and by giving heed, and doing these things which ye have received, and which ye shall hereafter receive; and the kingdom is given you of the Father, and power to overcome all things, which are not ordained of Him; and behold,

verily I say unto you, blessed are you who are now hearing these words of mine from the mouth of my servant, for your sins are forgiven you.

Let my servant Joseph Wakefield, in whom I am well pleased; and my servant Parley P. Pratt, go forth among the Churches, and strengthen them by the word of exhortation; and also my servant John Corril, or as many of my servants as are ordained unto this office; and let them labour in the vineyard; and let no man hinder them of doing that which I have appointed unto them; wherefore, in this thing my servant Edward Partridge is not justified; nevertheless, let him repent, and he shall be forgiven. Behold, ye are little children, and ye cannot bear all things now; ye must grow in grace, and in the knowledge of the truth. Fear not, little children, for you are mine, and I have overcome the world, and you are of them that my Father hath given me; and none of them that my Father hath given me shall be lost; and the Father and I are one, I am in the Father, and the Father in me; and, inasmuch as ye have received me, ye are in me, and I in you; wherefore, I am in your midst, and I am the good Shepherd, and the stone of Israel; he that buildeth upon this rock shall never fall. And the day cometh that you shall hear my voice, and see me, and know that I am. Watch, therefore, that ye may be ready. Even so. Amen.

Not long after the foregoing was received, the Saints from the State of New York began to come on, and it seemed necessary to settle them. At the solicitation of Bishop Partridge, I inquired, and received the following:—

*Revelation, given May, 1831.*

Hearken unto me, saith the Lord your God, and I will speak unto my servant Edward Partridge, and give unto him directions; for it must needs be that he receive directions how to organize this people; for it must needs be that they be organized according to my laws; if otherwise, they will be cut off. Wherefore, let my servant Edward Partridge, and those whom he has chosen, in whom I am well pleased, appoint unto this people their portion, every man equal, according to their families, according to their circumstances, and their wants, and needs. And let my servant Edward Partridge, when he shall appoint a man his portion, give unto him a writing that shall secure unto him his portion, that he shall hold it, even this right and this inheritance in the Church, until he transgresses, and is not accounted worthy by the voice of the Church, according to the laws and covenants of the Church,

to belong to the Church. And if he shall transgress, and is not accounted worthy to belong to the Church, he shall not have power to claim that portion which he has consecrated unto the Bishop for the poor and the needy of my Church; therefore, he shall not retain the gift, but shall only have claim on that portion that is deeded unto him. And thus all things shall be made sure, according to the laws of the land.

And let that which belongs to this people, be appointed unto this people; and the money which is left unto this people, let there be an agent appointed unto this people, to take the money to provide food and raiment, according to the wants of this people. And let every man deal honestly, and be alike among this people, and receive alike, that ye may be one, even as I have commanded you.

And let that which belongeth to this people, not be taken and given unto that of another Church; wherefore, if another Church would receive money of this Church, let them pay unto this Church again, according as they shall agree; and this shall be done through the Bishop or the agent, which shall be appointed by the voice of the Church.

And again, let the Bishop appoint a storehouse unto this Church, and let all things, both in money and in meat, which are more than is needful for the want of this people, be kept in the hands of the Bishop. And let him also reserve unto himself, for his own wants, and for the wants of his family, as he shall be employed in doing this business. And thus I grant unto this people a privilege of organizing themselves according to my laws; and I consecrate unto them this land for a little season, until I, the Lord, shall provide for them otherwise, and command them to go hence; and the hour and the day is not given unto them; wherefore let them act upon this land as for years; and this shall turn unto them for their good.

Behold, this shall be an example unto my servant Edward Partridge, in other places, in all Churches. And whose is found a faithful, a just, and a wise steward, shall enter into the joy of his Lord, and shall inherit eternal life. Verily I say unto you, I am Jesus Christ, who cometh quickly, in an hour you think not. Even so. Amen.

On the 6th of June, the Elders from the various parts of the country where they were labouring, came in; and the Conference before appointed, convened in Kirtland; and the Lord displayed His power in a manner that could not be mistaken. The Man of Sin was revealed, and the authority of the Melchisedec Priesthood was manifested and conferred

for the first time upon several of the Elders. It was clearly evident that the Lord gave us power in proportion to the work to be done, and strength according to the race set before us, and grace and help as our needs required. Great harmony prevailed; several were ordained; faith was strengthened; and humility, so necessary for the blessing of God to follow prayer, characterised the Saints.

The next day, as a kind continuation of this great work of the last days, I received the following:—

*Revelation, given June, 1831.*

Behold, thus saith the Lord unto the Elders, whom he hath called and chosen in these last days, by the voice of his Spirit, saying, I, the Lord, will make known unto you what I will that ye shall do from this time until the next Conference, which shall be held in Missouri, upon the land which I will consecrate unto my people, which are a remnant of Jacob, and them who are heirs according to the covenant. Wherefore, verily I say unto you, let my servants Joseph Smith, Jun., and Sidney Rigdon, take their journey as soon as preparations can be made to leave their homes, and journey to the land of Missouri. And inasmuch as they are faithful unto me, it shall be made known unto them what they shall do; and it shall also, inasmuch as they are faithful, be made known unto them the land of your inheritance. And inasmuch as they are not faithful, they shall be cut off, even as I will, as seemeth me good.

And again, verily I say unto you, let my servant Lyman Wight, and my servant John Orrill, take their journey speedily; and also my servant John Muddock, and my servant Hyrum Smith, take their journey unto the same place by way of Detroit. And let them journey from thence, preaching the word by the way, saying none other things than that which the Prophets and Apostles have written, and that which is taught them by the Comforter, through the prayer of faith. Let them go two by two, and thus let them speak by the way in every congregation, baptizing by water and the laying on of the hands by the water side; for thus saith the Lord, I will cut my work short in righteousness, for the days come that I will send forth judgment unto victory. And let my servant Lyman Wight beware, for he shall come to a time when he shall

And again, verily I say unto you, let my servant Joseph W. and Solomon Humphrey take their journey into the eastern lands. Let them labour with their families, declaring none other things than the Prophets and Apostles, that which they have seen and heard, and most assuredly believe, that the people may be instructed. In consequence of transgression, let that which was be-

eth, whose spirit is contrite, the same is accepted of me, if he obey mine ordinances. He that speaketh, whose spirit is contrite, whose language is meek, and edifieth, the same is of God, if he obey mine ordinances. And again, he that trembleth under my power, shall be made strong, and shall bring forth fruits of praise and wisdom, according to the revelations and truths which I have given you.

And again, he that is overcome, and bringeth not forth fruit, even according to this pattern, is not of me; wherefore by this pattern ye shall know the spirits in all cases under the whole heavens. And the days have come according to man's faith it shall be done unto them. Behold, this commandment is given unto all the Elders whom I have chosen. And again, verily I say unto you, let my servant Thomas B. Marsh, and my servant Ezra Thayer, take their journey also, preaching the word by the way, unto the same land. And again, let my servant Isaac Morley, and my servant Ezra Booth, take their journey also, preaching the word by the way, unto the same land.

And again, let my servants Edward Partridge and Martin Harris take their journey with my servants Sidney Rigdon and Joseph Smith, Jun. Let my servants David Whitmer and Harvey Whitlock also take their journey, and preach by the way, unto this same land. Let my servants, Parley R. Pratt and Orson Pratt take their journey, and preach by the way, even unto this same land. And let my servants Solomon Hancock and Simon Carter also take their journey, unto this same land, and preach by the way. Let my servant Eason Fuller and Jacob Scott also take their journey. Let my servants Levi Hancock and Zebadiah Coltrin also take their journey. Let my servants Reynolds Cahoon and Samuel H. Smith also take their journey. Let my servants Wheeler Baldwin and William Carter also take their journey.

And let my servants Newel Knight and Selah J. Grimm, both be ordained, and also take their journey: yea, verily I say, let all these take their journey unto one place, in their several courses, and one man shall not build upon another's foundation, neither journey in another's track. He that is faithful, the same shall be kept, and blessed with much fruit.

And again, I say unto you, let my servants Joseph W. and Solomon Humphrey take their journey into the eastern lands. Let them labour with their families, declaring none other things than the Prophets and Apostles, that which they have seen and heard, and most assuredly believe, that the people may be instructed. In consequence of transgression, let that which was be-

stowed upon Heman Bassett, be taken from him, and placed upon the head of Simmonds Rider.

And again, verily I say unto you, let Jared Carter be ordained a Priest, and also George James be ordained a Priest. Let the residue of the Elders watch over the Churches, and declare the word in the regions among them. And let them labour with their own hands, that there be no idolatry nor wickedness practised. And remember in all things, the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple.

And again, let my servants Joseph Smith, Jun., and Sidney Rigdon, and Edward Partridge, take with them a recommend from the Church. And let there be one obtained for my servant Oliver Cowdery also: and thus, even as I have said, if ye are faithful, ye shall assemble yourselves together, to rejoice upon the land of Missouri, which is the land of your inheritance, which is now the land of your enemies. But behold, I, the Lord, will hasten the city in its time, and will crown the faithful with joy and with rejoicing. Behold, I am Jesus Christ the Son of God, and I will lift them up at the last day. Even so. Amen.

Shortly after the foregoing was received, at his request I inquired, and received the following:—

*Revelation to Sidney Gilbert, given June, 1831.*

Behold, I say unto you, my servant Sidney Gilbert, that I have heard your prayers, and you have called upon me, that it should be made known unto you of the Lord your God, concerning your calling and election in this Church, which I, the Lord, have raised up in these last days.

Behold, I, the Lord, who was crucified for the sins of the world, give unto you a commandment, that you shall forsake the world. Take upon you mine ordinances, even that of an Elder, to preach faith, and repentance, and remission of sins, according to my word, and the reception of the Holy Spirit, by the laying on of hands: and also to be an agent unto this Church in the place which shall be appointed by the Bishop, according to the commandments which shall be given hereafter.

And again, verily I say unto you, you shall take your journey with my servants Joseph Smith, Jun., and Sidney Rigdon. Behold, these are the first ordinances which you shall receive; and the residue shall be known in time to come, according to your labour in my vineyard. And again, I would that ye should learn that it is he

only who is saved, that endureth unto the end. Even so. Amen.

The Branch of the Church in Thompson, on account of breaking the covenant, and not knowing what to do, sent in their Elders, for me to inquire of the Lord for them; which I did, and received the following:—

*Revelation to Newel Knight, given June, 1831.*

Behold, thus saith the Lord, even Alpha and Omega, the beginning and the end, even he who was crucified for the sins of the world. Behold, verily, verily I say unto you, my servant Newel Knight, you shall stand fast in the office wherewith I have appointed you; and if your brethren desire to escape their enemies, let them repent of all their sins, and become truly humble before me, and contrite; and, as the covenant which they made unto me has been broken, even so it has become void, and of none effect; and woe to him by whom this offence cometh, for it had been better for him that he had been drowned in the depth of the sea; but blessed are they who have kept the covenant, and observed the commandment, for they shall obtain mercy.

Wherefore, go to now, and flee the land, lest your enemies come upon you, and take your journey, and appoint whom you will to be your leader, and to pay monies for you. And thus you shall take your journey into the regions westward, unto the land of Missouri, unto the borders of the Lamanites. And after you have done journeying, behold, I say unto you, seek ye a living like unto men, until I prepare a place for you.

And again, be patient in tribulation until I come; and behold, I come quickly, and my reward is with me, and they who have sought me early, shall find rest to their souls. Even so. Amen.

The Elders now began to go to the western country, two and two, according to the previous word of the Lord.

From P. P. Pratt, who had returned from the expedition of last fall, during the spring we had verbal information; and from letters from the still remaining Elders we had written intelligence; and as this was the most important subject which then engrossed the attention of the Saints, I will here insert the copy of a letter, received about this time from that section, dated—

Kaw Township, Mo., May 7, 1831.

Our dearly beloved brethren,—I have nothing particular to write as concerning the Lamanites; and because of a short journey which I have just returned from, in conse-

quence of which I have not written to you since the 16th of last month. I and brother Ziba went into the county east, which is Lafayette, and is about forty miles; and, in the name of Jesus, we called on the people to repent, many of whom are, I believe, earnestly searching for truth, and if sincerely, I pray they may find that precious treasure, for it seems to be wholly fallen in the streets; that equity.

The letter we received from you, informed us that the opposition was great against you. Now, our beloved brethren, we verily believe that we also can rejoice that we are counted worthy to suffer shame for His name; for almost the whole country, which consists of Universalists, Atheists, Deists, Presbyterians, Methodists, Baptists, and professing Christians, priests and people; and all the devils from the infernal pit, are united, and foaming out their own shame. God forbid I should bring a railing accusation against them, for vengeance belongeth to Him who is able to repay; and herein, brethren, we confide.

I am informed of another tribe of Lamanites lately, who have abundance of flocks of the best kinds of sheep and cattle; and they manufacture blankets of a superior quality. The tribe is very numerous; they live three hundred miles west of Santa Fe, and are called Navashoes. Why I mention this tribe is, because I feel under obligations to communicate to my brethren every information concerning the Lamanites, that I meet with in my labours and travels; believing, as I do, that much is expected from me in the cause of our Lord; and doubting not but I am daily remembered in your prayers before the throne of the Most High, by all of my brethren, as well by those who have not seen my face in the flesh as those who have.

We begin to expect our brother Pratt, soon; we have heard from him only when he was at St. Louis. We are all well, bless the Lord; and preach the Gospel we will, if earth and hell oppose our way, and we dwell in the midst of scorpions, for in Jesus we trust. Grace be with you all. Amen.

P.S.—I beseech brother Whitney to remember and write, and direct to me, Independence, Jackson County, Missouri.

OLIVER COWDERY.

While we were preparing for our journey to Missouri, about the middle of June, W. W. Phelps and his family arrived among us, and as he said, to do the will of the Lord, I inquired, and received the following:—

*Revelation to W. W. Phelps, given June, 1831.*

Behold, thus saith the Lord unto you,

my servant William, yea, even the Lord of the whole earth, thou art called and chosen, and after thou hast been baptized by water, which if you do with an eye single to my glory, you shall have a remission of your sins, and a reception of the Holy Spirit, by the laying on of hands; and then thou shalt be ordained by the hand of my servant Joseph Smith, jun., to be an Elder unto this Church, to preach repentance and remission of sins, by way of baptism, in the name of Jesus Christ, the Son of the living God; and on whomsoever you shall lay your hands, if they are contrite before me, you shall have power to give the Holy Spirit.

And again, you shall be ordained to assist my servant, Oliver Cowdery, to do the work of printing, and of selecting, and writing books for schools in this Church, that little children also may receive instruction before me as is pleasing unto me. And again, verily I say unto you, for this cause you shall take your journey with my servants, Joseph Smith, jun., and Sidney Rigdon, that you may be planted in the land of your inheritance to do this work.

And again, let my servant Joseph Coe also take his journey with them. The residue shall be made known hereafter, even as I will. Amen.

Soon after I received the above, Elder T. B. Marsh came to inquire what he should do; as Elder Ezra Thayre, his yoke-fellow in the ministry, could not get ready for his mission, to start as soon as he (Marsh) would. I inquired of the Lord, and received the following:—

*Revelation, given June, 1831.*

Hearken, O ye people, who profess my name, saith the Lord your God, for behold, mine anger is kindled against the rebellious, and they shall know mine arm and mine indignation in the day of visitation and of wrath upon the nations. And he that will not take up his cross and follow me, and keep my commandments, the same shall not be saved.

Behold, I, the Lord, command, and he that will not obey, shall be cut off in mine own due time, and after that I have commanded, and the command is broken; wherefore I, the Lord, command and revoke, as it seemeth to me good; and all this to be answered upon the heads of the rebellious, saith the Lord! wherefore I revoke the commandment which was given unto my servants Thomas B. Marsh and Ezra Thayre, and give a new commandment unto my servant Thomas, that he shall take up his journey speedily to the land of Missouri; and my servant Selah J. Griffin, shall go with him; for behold, I revoke the commandment which was given unto my servants Selah J.

Griffin and Newel Knight, in consequence of the stiffneckedness of my people which are in Thompson, and their rebellions; wherefore let my servant Newel Knight, remain with them, and as many as will go may go, that are contrite before me, and be led by him to the land which I have appointed.

And again, verily I say unto you, that my servant Ezra Thayer must repent of his pride, and of his selfishness, and obey the former commandment which I have given him concerning the place upon which he lives; and if he will do this, as there shall be no division made upon the land, he shall be appointed still to go to the land of Missouri; otherwise he shall receive the money which he has paid, and shall leave the place, and shall be cut off out of my Church, saith the Lord God of hosts; and though the heaven and the earth pass away, these words shall not pass away, but shall be fulfilled.

And if my servant Joseph Smith, jun., must needs pay the money, behold, I, the Lord, will pay it unto him again in the land of Missouri, that those of whom he shall receive may be rewarded again according to that which they do; for according to that which they do, they shall receive, even in lands for their inheritance. Behold, thus saith the Lord unto my people, You have many things to do, and to repent of; for behold, your sins have come up unto me, and are not pardoned, because ye seek to counsel in your own ways; and your hearts are not satisfied; and ye obey not the truth, but have pleasure in unrighteousness.

Wo unto you rich men that will not give your substance to the poor, for your riches will canker your souls! and this shall be your lamentation in the day of visitation, and of judgment, and of indignation:—The harvest is past, the summer is ended, and my soul is not saved! Woe unto you poor men whose hearts are not broken, and whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, who will not labour with their own hands!

But blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite; for they shall see the Kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs; for behold, the Lord shall come, and His recompense shall be with Him, and He shall reward every man, and the poor shall rejoice, and their generations shall inherit the earth from generation to generation, for ever and ever. And now I make an end of speaking unto you. Even so. Amen.

On the 19th June, in company with Sidney Rigdon, Martin Harris, Edward Partridge, W. W. Phelps, Joseph Coe, A. S. Gilbert and his wife, I started from Kirtland, Ohio, for the land of Missouri, agreeable to the commandment before received, wherein it was promised that if we were faithful, the land of our inheritance, even the place for the city of the New Jerusalem, should be revealed. We went by wagon, canal boats, and stages to Cincinnati, where I had an interview with the Rev. Walter Scott, one of the fathers of the Campbellites, or Newlitt church. Before the close of our interview, he manifested one of the bitterest spirits against the doctrine of the New Testament ("that these signs should follow them that believe," as recorded in the 16th chapter of the Gospel according to St. Mark,) that I ever witnessed among men.

We left Cincinnati in a steamer, and landed at Louisville, Kentucky, where we were detained three days in waiting for a steamer to convey us to St. Louis. At St. Louis, myself, and brothers Harris, Phelps, Partridge and Co., went by land on foot to Independence, Jackson county, Missouri, where we arrived about the middle of July; the residue of the company came by water a few days after.

Notwithstanding the corruptions and abominations of the times, and the evil spirit manifested towards us on account of our belief in the Book of Mormon, at many places and among various persons, yet the Lord continued His watchful care and loving-kindness to us day by day; and we made it a rule, wherever there was an opportunity, to read a chapter in the Bible, and pray; and these seasons of worship gave us great consolation. The meeting of our brethren, who had long waited our arrival, was a glorious one, and moistened with many tears. It seemed good and pleasant for brethren to meet together in unity. But our reflections were great, coming as we had from a highly cultivated state of society in the east, and standing now upon the confines or western limits of the United States, and looking into the vast wilderness of those that sat in darkness; how natural it was to observe the degradation, leanness of intellect, ferocity, and jealousy of a people that were nearly a century behind the time, and to feel for those who roamed about without the benefit of civilization,

refinement, or religion; yea, and exclaim in the language of the Prophets: "When will the wilderness blossom as a rose? When will Zion be built up in her glory, and where will thy Temple stand, unto which all nations shall come in the last days?" Our anxiety was soon relieved by receiving the following:—

*Revelation, given in Zion, July, 1831.*

Hearken, O ye Elders of my Church, saith the Lord your God, who have assembled yourselves together according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the Saints; wherefore this is the land of promises, and the place for the city of Zion. And thus saith the Lord your God, if you will receive wisdom, here is wisdom:—Behold the place which is now called Independence, is the centre place, and the spot for the Temple is lying westward, upon a lot which is not far from the court-house; wherefore it is wisdom that the land should be purchased by the Saints; and also every tract lying westward, even unto the line running directly between Jew and Gentile; and also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold, this is wisdom, that they may obtain it for an everlasting inheritance.

And let my servant Sidney Gilbert, stand in the office which I have appointed him, to receive monies, to be an agent unto the Church, to buy land in all the regions round about, inasmuch as can be in righteousness, and as wisdom shall direct.

And let my servant Edward Partridge, stand in the office which I have appointed him, to divide the Saints their inheritance, even as I have commanded, and also those whom he has appointed to assist him.

And again, verily I say unto you, let my servant Sidney Gilbert plant himself in this place, and establish a store, that he may sell goods without fraud, that he may obtain money to buy lands for the good of the Saints, and that he may obtain whatsoever things the disciples may need to plant them in their inheritance. And also let my servant Sidney Gilbert obtain a license, (behold, here is wisdom, and whose readeth let him understand), that he may vend goods also unto the people, even by whom he will, as clerks employed in his service; and thus provide for my Saints, that my Gospel may be preached unto those who sit in darkness, and in the region and shadow of death.

And again, verily I say unto you, let my servant William W. Phelps be planted in this place, and be established as a printer unto the Church; and so, if the world receive his writings, (behold, here is wisdom,

let him obtain whatsoever he can obtain in righteousness, for the good of the Saints. And let my servant Oliver Cowdery, assist him, even as I have commanded, in whatsoever place I shall appoint unto him to copy, and to correct, and select; that all things may be right before me, as it shall be proved by the Spirit through him. And thus let those of whom I have spoken, be planted in the land of Zion, as speedily as can be, with their families, to do those things even as I have spoken.

And now, concerning the gathering, let the Bishop and the agent make preparations for those families which have been commanded to come to this land, as soon as possible, and plant them in their inheritances. And unto the residue of both Elders and members, further directions shall be given hereafter. Even so. Amen.

The first Sabbath after our arrival in Jackson county, brother W. W. Phelps preached to a western audience, over the boundary of the United States, wherein were present specimens of all the families of the earth, for there were several of the Indians, quite a respectable number of negroes, and the balance was made up of citizens of the surrounding counties, and fully represented themselves as pioneers of the west. At this meeting two were baptized, who had previously believed in the fulness of the Gospel.

During this week the Coleville Branch, referred to in the latter part of the last revelation, and Sidney Rigdon and wife, and Elders Morley and Booth arrived, and I also received the following:—

*Revelation, given in Zion, August, 1831.*

Hearken, O ye Elders of my Church, and give ear to my word, and learn of me what I will concerning you, and also concerning this land unto which I have sent you: for verily I say unto you, blessed is he that keepeth my commandments, whether in life or in death; and he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven.

Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation. For after much tribulation come the blessings; wherefore the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand.

Remember this which I tell you now, that you may lay it to heart, and receive that which shall follow. Behold, verily I say unto you, for this cause I have sent you, that

you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come; and also that you might be honored as laying the foundation, and of bearing record of the land upon which the Zion of God shall stand; and also that a feast of fat things might be prepared for the poor; yea, a feast of fat things—of wine on the lees well refined, that the earth may know that the mouths of the Prophets shall not fail; yea, a supper of the house of the Lord, well prepared, unto which all nations shall be invited. Finally, the rich and the learned, the wise and the noble; and after that, cometh the day of my power: then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come. Behold, I, the Lord, have spoken it.

And that the testimony might go forth from Zion, yea, from the mouth of the city of the heritage of God; yea, for this cause I have sent you hither; and have selected my servant Edward Partridge, and have appointed unto him his mission in this land: but if he repent not of his sins, which are unbelief and blindness of heart, let him take heed lest he fall. Behold, his mission is given unto him, and it shall not be given again. And whose standeth in his mission, is appointed to be a judge in Israel, like as it was in ancient days, to divide the lands of the heritage of God unto His children; and to judge His people by the testimony of the just, and by the assistance of his Counsellors, according to the laws of the kingdom which are given by the Prophets of God; for verily I say unto you, my laws shall be kept on this land.

Let no man think he is a ruler, but let God rule him that judgeth according to the counsel of His own will; or, in other words, him that counseleth, or sitteth upon the judgment seat. Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until He reign whose right it is to reign, and subdue all enemies under His feet. Behold, the laws which ye have received from my hand, are the laws of the Church, and in this light ye shall hold them forth. Behold, here is wisdom.

And now, as I speak concerning my servant Edward Partridge, this land is the land of his residence, and those whom he has appointed for his Counsellors; and also the land of the residence of him whom I have appointed to keep my storehouse; wherefore let them bring their families to this land, as they shall counsel between themselves and me; for behold, it is not meet that I should command in all things,

for he that is compelled in all things, the same is a slothful and not a wise servant, wherefore he receiveth no reward. Verily I say, who should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness, for power is in them wherein they are agents unto themselves. And inasmuch as men do good, they shall in no wise lose their reward; but he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. Who say I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments? Who say I, saith the Lord, that have promised and have not fulfilled? I command, and a man obeys not—I require, and they receive not the blessings that they say in their hearts. This is not the work of the Lord, for His promises are not fulfilled. But woe unto such, for their reward is in the bottom, and not in the above.

And now I give unto you further directions concerning this land. It is wisdom in me that my servant Martin Harris, should be an example unto the Church in laying his monies before the Bishop of the Church; and also this is a law unto every man that cometh unto this land to receive an inheritance, and he shall do with his monies according as the law directeth. And it is wisdom also that there should be lands purchased in Independence, for the place of a store-house, and also for the house of the printing.

And other directions, concerning my servant Martin Harris, shall be given him of the Spirit, that he may receive his inheritance, as I command him good. And let him repent of his sins, for he seeketh the praise of the world.

And also let my servant W. W. Phelps stand in the office which I have appointed him, and receive his inheritance in the land. And also he is bidden to repent, for I, the Lord, am not well pleased with him, for he seeketh to exalt, and he is not sufficiently meek before me. Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more. By this ye may know if a man repenteth off his sins, behold he will confess them, and forsake them. And now, verily I say, concerning the residence of the Elders of my Church, the time has not yet come for many years, for them to receive their inheritance in this land, except they desire it through the principles of faith, only so it shall be appointed unto them of the Lord. For behold, they shall unite the people together from the ends of the earth; wherefore assemble yourselves together, and they who are not

appointed to stay in this land; let them preach the Gospel in the regions round about; and after that, let them return to their homes. Let them preach by the way, and bear testimony of the truth in all places, and call upon the rich, the high, and the low, and the poor, to repent; and let them build up Churches, inasmuch as the inhabitants of the earth will repent.

And let there be an agent appointed by the voice of the Church, unto the Church in Ohio, to receive monies to purchase lands in Zion.

And I give unto my servant Sidney Rigdon, a commandment, that he shall write a description of the land of Zion, and a statement of the will of God, as it shall be made known by the Spirit unto him; and an epistle and subscription, to be presented unto all the Churches, to obtain monies, to be put into the hands of the Bishop, to purchase lands for an inheritance for the children of God, of himself or the agent, as seemeth him good, or as he shall direct. For behold, verily I say unto you, the Lord willeth that the disciples, and the children of men, should open their hearts even to purchase this whole region of country, as soon as time will permit. Behold, here is wisdom; let them do this, lest they receive none inheritance, save it be by the shedding of blood.

And again, inasmuch as there is land obtained, let there be workmen sent forth, of all kinds, unto this land, to labour for the Saints of God. Let all these things be done in order. And let the privileges of the lands be made known from time to time, by the Bishop or the agent of the Church. And let the work of the gathering be not in haste, nor by flight, but let it be done as it shall be counselled by the Elders of the Church at the Conferences, according to the knowledge which they receive from time to time.

And let my servant Sidney Rigdon, consecrate and dedicate this land, and the spot of the Temple, unto the Lord. And let a Conference Meeting be called; and after that, let my servants Sidney Rigdon, and Joseph Smith, jun., return, and also Oliver Cowdery with them, to accomplish the residue of the work, which I have appointed unto them in their own land; and the residue as shall be ruled by the Conference.

And let no man return from this land, except he bear record by the way, of that which he knows and most assuredly believes. Let that which has been bestowed upon Eliza Peterson be taken from him; and let him stand as a member in the Church, and labour with his own hands with the brethren, until he is sufficiently chastened for all his sins; for he conspireth them not, and he thinketh to hide them.

Let the residue of the Elders of this Church, who are coming to this land, some of whom are exceedingly blessed, even above measure, also hold a Conference upon this land. And let my servant Edward Partridge direct the Conference which shall be held by them. And let them also return, preaching the Gospel by the way, bearing record of the things which are revealed unto them; for verily the sound must go forth from this place unto all the world; and unto the uttermost parts of the earth, the Gospel must be preached unto every creature, with signs following them that believe. And behold, the Son of Man cometh. Amen.

On the second day of August, I assisted the Colesville Branch of the Church to lay the first log, for a house, as a foundation for Zion in Kaw township, twelve miles west of Independence. The log was carried and placed by twelve men, in honour of the twelve tribes of Israel. At the same time, through prayer, the land of Zion was consecrated and dedicated for the gathering of the Saints, by Elder Rigdon. It was a season of joy to those present, and afforded a glimpse of the future, which time will yet unfold to the satisfaction of the faithful.

As we had received a commandment for Elder Rigdon to write a description of the land of Zion, we sought for all the information necessary to accomplish so desirable an object. Unlike the timbered states in the east, except upon the rivers and water courses, which were verdantly dotted with trees from one to three miles wide, as far as the eye can glance, the beautiful rolling prairies lay spread around like a sea of meadows. The timber is a mixture of oak, hickory, black walnut, elm, cherry, honey locust, mulberry, coffee bean, hackberry, box elder, and bass wood, together with the addition of cotton wood, button wood, pecon, soft and hard maple, upon the bottoms. The shrubbery was beautiful, and consisted in part of plums, grapes, crab apples, and persimmons. The prairies were decorated with a growth of flowers that seemed as gorgeous and grand as the brilliancy of stars in the heavens, and exceeded description. The soil is rich and fertile; from three to ten feet deep, and generally composed of a rich black mould, intermingled with clay and sand. It produces in abundance, wheat, corn, and many other commodities, together with sweet potatoes and cotton. Horses, cattle, and hogs, though of an in-

ferior breed, are tolerably plentiful, and seem nearly to raise themselves by grazing in the vast prairie range in summer, and feeding upon the bottoms in winter. The wild game is less plentiful where man has commenced the cultivation of the soil, than it is a little distance farther in the wild prairies. Buffalo, elk, deer, bear, wolves, beaver, and many less animals, roam at pleasure. Turkeys, geese, swans, ducks, yea, a variety of the feathered race, are among the rich abundance that graces the delightful regions of this goodly land of the heritage of the children of God. Nothing is more fruitful, or a richer stockholder in the blooming prairies than the honey bee; honey is but about twenty-five cents per gallon.

The season is mild and delightful nearly three quarters of the year, and as the land of Zion, situated at about equal distances from the Atlantic and Pacific oceans, as well as from the Alleghany and Rocky mountains, in the thirty-ninth degree of north latitude, and between the tenth and seventeenth degrees of west longitude, it bids fair to become one of the most blessed places on the globe, when the curse is taken from the land, if not before. The winters are milder than in the Atlantic states of the same parallel of latitude; and the weather is more agreeable, so that, were the virtues of the inhabitants only equal to the blessings of the Lord which He permits to crown the industry and efforts of those inhabitants, there would be a measure of the good things of life, for the benefit of the Saints, full, pressed down, and running over, even an hundred-fold. The disadvantages here, like all new counties, are self-evident—lack of mills and schools, together with the natural privations and inconveniences, which the hand of industry, and the refinement of society, with the polish of science, overcome. But all these impediments vanish when it is recollected what the Prophets have said concerning Zion in the last days; how the glory of Lebanon is to come upon her; the fir tree, the pine tree, and the box together, to beautify the place of his Sanctuary, that He may make the place of His feet glorious; where for brass He will bring gold, and for iron He will bring silver, and for wood brass, and for stones iron; and where the feast of fat things will be given to the just; yea, when the splendour of the Lord is brought to one consideration, for the good of His people,

the calculations of men, and the vain glory of the world, vanish, and we exclaim, "God will shine—the perfection of beauty out of Zion!"

On the third day of August, the spot for the Temple, a little west of Independence, was dedicated in the presence of eight men, among whom were myself, Sidney Rigdon, Edward Partridge, W. W. Phelps, Oliver Cowdery, Martin Harris, and Joseph Coo. The 87th Psalm was read, and the scene was solemn and impressive. On the 4th I attended the first Conference in the land of Zion. It was held at the house of brother Joshua Lewis, in Kaw township, in the presence of the Colesville Branch of the Church. The Spirit of the Lord was there. On the 7th, I attended the funeral of sister Polly Knight, the wife of Joseph Knight, sen. This was the first death in the Church in this land, and I can say, a worthy member sleeps in Jesus till the resurrection.

I also received the following:—

*Revelation, given in Zion, August, 1831.*

Behold, blessed, saith the Lord, are they who have come up unto this land with an eye single to my glory, according to my commandments, for them that live shall inherit the earth, and them that die shall rest from all their labours, and their works shall follow them, and they shall receive a crown in the mansions of my Father, which I have prepared for them; yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my Gospel, for they shall receive for their reward the good things of the earth; and it shall bring forth in its strength; and they shall also be crowned with blessings from above, yea, and with commandments not a few, and with revelations in their time; they that are faithful and diligent before me.

Wherefore I give unto them a commandment, saying thus:—Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve Him. Thou shalt love thy neighbour as thyself. Thou shalt not steal, neither commit adultery, nor kill, nor do anything like unto it. Thou shalt thank the Lord thy God in all things. Thou shalt offer a sacrifice unto the Lord thy God in righteousness; even that of a broken heart and a contrite spirit. And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed

unto you to rest from your labours, and to pay thy devotions unto the Most High; nevertheless, thy vows shall be offered up in righteousness, on all days, and at all times; but remember, that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect, or in other words, that thy joy may be full. Verily this is fasting and prayer; or, in other words, rejoicing and prayer.

And inasmuch as ye do these things, with thanksgiving, with cheerful hearts and countenances, not with much laughter, for this is sin, but with a glad heart and a cheerful countenance; verily I say, that inasmuch as ye do this, the fulness of the earth is yours, the beasts of the fields, and the fowls of the air, and that which climbeth upon the trees, and walketh upon the earth; yea, and the herb, and the good things which come of the earth, whether for food or for raiment, or for houses, or for bars, or for orchards, or gardens, or for vineyards; yea, all things which come of the earth, in the season thereof, are made for the benefit and use of man, both to please the eye and gladden the heart; yea, for food and for raiment, for taste and for smell, to strengthen the body, and to quicken the soul.

And it pleaseth God that He has given all these things unto man; for unto this end were they made, to be used with judgment, not to excess, neither by extortion; and in nothing doth man offend God, or against mine is His wrath kindled, save those who confess not His hand in all things, and obey not His commandments. Behold this is according to the law and the Prophets; wherefore trouble me no more concerning this matter, but learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come. I, the Lord, have spoken it, and the Spirit beareth record. Amen.

On the 8th, as there had been some inquiry among the Elders what they were to do, I received the following:—

*Revelation, given August, 1831.*

Behold, thus saith the Lord unto the Elders of His Church, who are to return speedily to the land from whence they came:—

Behold, I phrase thee that you have come up hither; but with mine I am not well pleased, for they will not open their mouths, but hide the talent which I have given unto them, because of this fear of man. We are

to such, for mine anger is kindled against them.

And it shall come to pass, if they are not more faithful unto me, it shall be taken away, even that which they have; for I, the Lord, rule in the heavens above, and among the armies of the earth; and in the day when I shall make up my jewels, all men shall know what it is that bespeaketh the power of God. But verily I will speak unto you concerning your journey unto the land from whence you came. Let there be a craft made or bought, as seemeth you good, it mattereth not unto me, and take your journey speedily, for the place which is called St. Louis. And from thence let my servants Sidney Rigdon, and Joseph Smith, jun., and Oliver Cowdery, take their journey for Cincinnati: and in this place let them lift up their voice, and declare my word with loud voices, without wrath or doubting, lifting up holy hands upon them. For I am able to make you holy, and your sins are forgiven you.

And let the residue take their journey from St. Louis, two by two, and preach the word, not in haste, among the congregations of the wicked, until they return to the Churches from whence they came. And all this for the good of the Churches; for this intent have I sent them. And let my servant Edward Partridge impart of the money which I have given him, a portion unto mine Elders, who are commanded to return; and he that is able, let him return it by the way of the agent; and he that is not, of him it is not required. And now I speak of the residue who are to come unto this land. Behold they have been sent to preach my Gospel among the congregations of the wicked; wherefore, I give unto them a commandment thus:—Thou shalt not idle away thy time, neither shalt thou bury thy talent that it may not be known.

And after thou hast come up unto the land of Zion, and hast proclaimed my word, thou shalt speedily return, proclaiming my word among the congregations of the wicked, not in haste, neither in wrath, nor with strife; and shake off the dust of thy feet against those who receive thee not, not in their presence, lest thou provoke them, but in secret; and wash thy feet as a testimony against them in the day of judgment. Behold, this is sufficient for you, and the will of Him who hath sent you. And by the month of my servant Joseph Smith, jun., it shall be made known concerning Sidney Rigdon and Oliver Cowdery. The residue hereafter. Even so. Amen.

On the 9th, in company with ten Elders, I left Independence, Missouri, for Kirtland. We started down the river in sixteen canoes, and went the first day as far as

Fort Osage, where we had an excellent wild turkey for supper. Nothing very important occurred till the third day, when many of the dangers so common upon the western waters, manifested themselves; and after we had encamped upon the bank of the river, at McIlwain's Bend, brother Phelps, in open vision by day light, saw the destroyer in his most horrible power, ride upon the face of the waters; others heard the noise, but saw not the vision.

The next morning after prayer, I received the following:—

*Revelation, given August 1831.*

Behold, and hearken unto the voice of Him, who has all power, who is from everlasting to everlasting, even Alpha and Omega, the beginning and the end. Behold, verily thus saith the Lord unto you, O ye Elders of my Church, who are assembled upon this spot, whose sins are now forgiven you, for I, the Lord, forgive sins, and am merciful unto those who confess their sins with humble hearts; but verily I say unto you, that it is not needful for this whole company of mine Elders to be moving swiftly upon the waters, whilst the inhabitants on either side are perishing in unbelief; nevertheless I suffered it that ye might bear record; behold, there are many dangers upon the waters, and more especially hereafter; for I, the Lord, have decreed in mine anger, many destructions upon the waters; yea, and especially upon these waters; nevertheless all flesh is in mine hand; and he that is faithful among you shall not perish by the water.

Wherefore it is expedient that my servant Sidney Gilbert, and my servant William W. Phelps, be in haste upon their errand and mission; nevertheless I would not suffer that ye should part until you are chastened for all your sins, that you might become, that you might not perish in wickedness; but now, verily I say, it becometh me that ye should part; wherefore let my servants Sidney Gilbert and William W. Phelps take their former company, and let them take their journey in haste, that they may fill their mission; and through faith they shall overcome; and inasmuch as they are faithful, they shall be preserved; and I, the Lord, will be with them. And let the residents take that which is needful for clothing. Let my servant Sidney Gilbert take that which is not needful with him, as you shall agree. And now, behold, for your good I give unto you a commandment concerning these things; and I, the Lord, will reward with you with mine angels.

Behold, I, the Lord, in the beginning, blessed the waters, but in the last days, by the mouth of my servant John I cursed the

waters; wherefore the days will come that no flesh shall be safe upon the waters; and it shall be said in days to come, that none is able to go up to the land of Zion, upon the waters, but he that is upright in heart. And as I, the Lord, in the beginning, cursed the land, even so in the last days, have I blessed it in its time, for the use of my Saints, that they may partake the fulness thereof. And now, I give unto you a commandment, and what I say unto one I say unto all, that you shall forewarn your brethren concerning these waters, that they come not in journeying upon them, lest their faith fail, and they are caught in her snare: I, the Lord, have decreed, and the destroyer ride upon the face thereof, and I revoke not the decree: I, the Lord, was angry with you yesterday, but to-day mine anger is turned away. Wherefore let those concerning whom I have spoken, that should take their journey in haste; again I say unto you, let them take their journey in haste, and it mattereth not unto me, after a little, if it so be that they fill their mission, whether they go by water or by land; let this be as it is made known unto them according to their judgments hereafter.

And now, concerning my servants Sidney Rigdon, and Joseph Smith, jun., and Oliver Cowdery, let them come not again upon the waters, save it be upon the canal, while journeying unto their homes, or in other words, they shall not come upon the waters to journey, save upon the canal. Behold, I, the Lord, have appointed a way for the journeying of my Saints; and behold, this is the way:—that after they leave the canal, they shall journey by land, inasmuch as they are commanded to journey and go up unto the land of Zion; and they shall do like unto the children of Israel, pitching their tents by the way.

And behold, this commandment you shall give unto all your brethren; nevertheless unto whom it is given power to command the waters, unto him it is given by the Spirit to know all the ways; wherefore let him be as the Spirit of the living God command him, whether upon the land or upon the waters, as it remaineth with me to do hereafter; and unto you it is given the course for the Saints, or the way for the Saints of the camp of the Lord to journey. And again, verily I say unto you, my servants Sidney Rigdon, and Joseph Smith, jun., and Oliver Cowdery, shall not open their mouths in the congregations of the wicked, until they arrive at Cincinnati; and in that place they shall set up their voices unto God against the people; for unto this time, anger is kindled against them, wherefore a people shall arise, and shall be gathered for the redemption; and from thence, let them journey

for the congregations of their brethren, for their labours, even now, are wanted more abundantly among them, than among the congregations of the wicked.

And now concerning the residue, let them journey and declare the word among the congregations of the wicked, inasmuch as it is given; and inasmuch as they do this they shall rid their garments, and they shall be spotless before me; and let them journey together, or two by two, as seemeth them good, only let my servant Reynolds Cahoon, and my servant Samuel H. Smith, with whom I am well pleased, be not separated until they return to their homes, and this for a wise purpose in me. And now, verily I say unto you, and what I say unto one I say unto all, be of good cheer little children, for I am in your midst, and I have not forsaken you, and inasmuch as you have humbled yourselves before me, the blessings of the kingdom are yours. Gird up your loins, and be watchful, and be sober, looking forth for the coming of the Son of man, for he cometh in an hour you think not. Pray always that you enter not into temptation, that you may abide the day of his coming, whether in life or in death. Even so. Amen.

On the 18th I met several of the Elders on their way to the land of Zion; and after the joyful salutation which brethren meet each other with, who are actually contending for the faith once delivered to the Saints, I received the following:—

*Revelation, given August, 1831.*

Behold, and hearken, O ye Elders of my Church, saith the Lord your God; even Jesus Christ, your Advocate, who knoweth the weakness of man, and how to succour them who are tempted; and verily mine eyes are upon those who have not as yet gone up unto the land of Zion; wherefore your mission is not yet full; nevertheless ye are blessed, for the testimony which ye have borne is recorded in heaven for the angels to look upon, and they rejoice over you; and your sins are forgiven you.

And now, continue your journey. Assemble yourselves upon the land of Zion, and hold a meeting, and rejoice together, and offer a sacrament unto the Most High; and then you may return to bear record; yea, even all together, or two by two, as seemeth you good, it mattereth not unto me, only be faithful and declare glad tidings unto the inhabitants of the earth, or among the congregations of the wicked. Behold, I, the Lord, have brought you together, that the promise might be fulfilled, that the faithful among you should be preserved, and rejoice

together in the land of Missouri. I, the Lord, promised the faithful, and cannot lie.

I, the Lord, am willing, if any among you desire to ride upon horses, or upon mules, or in chariots, he shall receive this blessing, if he receive it from the hand of the Lord, with a thankful heart in all things. These things remain with you to do according to judgment, and the directions of the Spirit. Behold, the kingdom is yours. And behold, and lo, I am with the faithful always. Even so. Amen.

After this little meeting of the Elders, myself, and Sidney Rigdon, and Oliver Cowdery, continued our journey by land to St. Louis, where we overtook brothers Phelps and Gilbert. From this place we took stage, and they went by water to Kirtland, where we arrived safe and well on the 27th. Many things transpired upon this journey to strengthen our faith, and displayed the goodness of God in such a marvellous manner, that we could not help beholding the exertions of Satan to blind the eyes of the people, so as to hide the true light that lights every man that comes into the world.

In these infant days of the Church, there was a great anxiety to obtain the word of the Lord upon every subject that in any way concerned our salvation; and as "the land of Zion" was now the most important temporal object in view, I enquired of the Lord for further information upon the gathering of the Saints, and the purchase of the land, and other matters, and received the following:—

*Revelation, given in Kirtland, August, 1831.*

Hearken, O ye people, and open your hearts, and give ear from afar; and listen, you that call yourselves the people of the Lord, and hear the word of the Lord, and His will concerning you; yea, verily I say, hear the word of Him whose anger is kindled against the wicked and rebellious; who will not take even them when He will take, and preserveth in life them whom He will preserve; who buildeth up at His own will and pleasure, and destroyeth when He pleaseth, and is able to cast the soul down to hell.

Behold, I, the Lord, utter my voice, and it shall be obeyed. Wherefore, verily I say, let the wicked take heed, and let the rebellious fear and tremble, and let the unbelieving hold their lips; for the day of wrath shall come upon them as a whirlwind, and all flesh shall know that I am God. And he that seeketh signs shall see signs, but not unto salvation.

Verily I say unto you, there are those among you who seek signs, and there have been such even from the beginning. But behold, faith cometh not by signs, but signs follow those that believe. Yea, signs come by faith, not by the will of men, nor as they please, but by the will of God. Yea, signs come by faith, unto mighty works, for without faith no man pleaseth God; and with whom God is angry He is not well pleased; wherefore unto such He sheweth no signs, only in wrath unto their condemnation.

Wherefore I, the Lord, am not pleased with those among you who have sought after signs and wonders for faith, and not for the good of man unto my glory; nevertheless I gave commandments, and many have turned away from my commandments, and have not kept them. There were among you adulterers and adulteresses, some of whom have turned away from you, and others remain with you, that hereafter shall be revealed. Let such beware, and repent speedily, lest judgments shall come upon them as a snare, and their folly shall be made manifest, and their works shall follow them in the eyes of the people.

And verily I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit; but shall deny the faith, and shall fear: wherefore I, the Lord, have said, that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily I say, that they shall not have part in the first resurrection.

And now, behold, I, the Lord, say unto you, that ye are not justified, because these things are among you; nevertheless, he that endureth in faith, and doeth my will, the same shall overcome, and shall receive an inheritance upon the earth when the day of transfiguration shall come, when the earth shall be transfigured, even according to the pattern which was shown unto mine Apostles upon the mount, of which account the fulness ye have not received.

And now, verily I say unto you, that as I said that I would make known my will unto you, behold, I will make it known unto you, not by the way of commandment, for there are many who observe not to keep my commandments, but unto him that keepeth my commandments I will give the mysteries of my kingdom, and the same shall be in him a well of living water, springing up unto everlasting life.

And now, behold, this is the will of the Lord your God concerning His Saints, that they should assemble themselves together

unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence. Behold, the land of Zion, I, the Lord, hold it in mine own hands; nevertheless I, the Lord, render unto Caesar the things which are Caesar's: wherefore I, the Lord, will that you should purchase the lands, that you may have advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger; for Satan putteth it into their hearts to anger against you, and to the shedding of blood; wherefore the land of Zion shall not be obtained but by purchase, or by blood; otherwise there is none inheritance for you. And if by purchase, behold you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scorged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance.

I, the Lord, am angry with the wicked; I am holding my Spirit from the inhabitants of the earth; I have sworn in my wrath, and decreed wars upon the face of the earth; and the wicked shall slay the wicked; and fear shall come upon every man, and the Saints also shall hardly escape; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father, and consume the wicked with unquenchable fire. And behold, this is not yet, but by and by. Wherefore, seeing that I, the Lord, have decreed all these things upon the face of the earth, I will that my Saints should be assembled upon the land of Zion; and that every man should take righteousness in his hands, and faithfulness upon his loins, and lift a warning voice unto the inhabitants of the earth, and declare both by word and by sight, that desolation shall come upon the wicked. Wherefore let my disciples in Kirtland arrange their temporal concerns, which dwell upon this farm.

Let my servant Titus Billings, who has the care thereof, dispose of the land, that he may be prepared, in the coming spring, to take his journey up unto the land of Zion, with those that dwell upon the face thereof, excepting those whom I shall reserve unto myself, that shall not go until I shall command them. And let all the meek which can be spared, it mattereth not unto me whether they be little or much, be sent up unto the land of Zion; unto them whom I have appointed to receive.

Behold, I, the Lord, will give unto my servant, Joseph Smith, jun., power that he shall be enabled to discern by the Spirit those who shall go up unto the land of Zion; and those of my disciples who shall tarry.

Let my servant David E. Whitney retain his store, or in other words, the store, yet for a little season. Nevertheless let him in-



And I, the Lord, will forgive whom I will forgive; but of you it is required to forgive all men; and ye ought to say in your hearts, let God judge between me and thee; and reward thee according to thy doings. And he that repenteth not of his sin, and confesseth them not, then ye shall bring him before the Church, and do with him as the Scriptures say unto you, either by commandment or by revelation. And this ye shall do, that God might be glorified, not because ye forgive not, having not compassion, but that ye may be justified in the eyes of the law, that ye may not offend him who is your Lawgiver.

Verily I say, for this cause ye shall do these things. Behold, I, the Lord, was angry with him who was my servant Eura Booth, and also my servant Isaac Morley; for they kept not the law, neither the commandment; they sought evil in their hearts; and I, the Lord, withheld my Spirit. They condemned for evil that thing in which there was no evil; nevertheless, I have forgiven my servant Isaac Morley. And also my servant Edward Partridge, behold, he hath sinned, and sought to destroy his soul; but when these things were made known unto them, and they repented of the evil, they shall be forgiven.

And now, verily I say, that it is expedient in me, that my servant Sidney Gilbert, after a few weeks, should return upon his business, and to his agency in the land of Zion; and that which he hath seen and heard may be made known unto my disciples, that they perish not. And for this cause have I spoken these things. And again I say unto you, that my servant Isaac Morley may not be tempted above that which he is able to bear; and counsel wrongfully to your hurt; I gave commandment that his farm should be sold. I will not that my servant Frederick G. Williams should sell his farm; for I, the Lord, will to retain a strong hold in the land of Ephraim for the space of five years, in the which I will not overthrow the wicked, that thereby may save some; and after that day, if the Lord will not hold any guilt, that shall go with an open heart, up to the land of Zion; for I, the Lord, require the hearts of the children of men.

Behold, now it is called to-day (until the coming of the Son of Man); and verily it is a day of wrath, and a day for the visiting of the people; for he that is visited shall never be visited (in his country) for ever; and he that is visited shall never be visited. This is speaking after the manner of the Lord; for verily I say, I will not visit any man, and they that do wrong, shall be destroyed; and I will visit them, for I am the Lord of hosts, and I will not spare any that remaineth in Babylon. Wherefore, if ye believe me, ye

will labour while it is called to-day. And it is not meet that my servants Newel K. Whitney and Sidney Gilbert should sell their store and their possessions here; this is not wisdom; until the residue of the Church which remaineth in this place shall go up to the land of Zion.

Behold, it is said in my laws, or forbidden, to get in debt to thine enemies; but behold, it is not said at any time, that the Lord should not take when He pleases, and pay as seemeth Him good; wherefore as ye are agents, and ye are on the Lord's errand, and whatever ye do according to the will of the Lord, is the Lord's business, and He has set you to provide for His Saints in these last days, that they may obtain an inheritance in the land of Zion; and behold I, the Lord, declare unto you, and my words are sure, and shall not fail, that they shall obtain it; but all things must come to pass in their time; wherefore be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great.

Behold, the Lord requireth the heart, and a willing mind; and the willing and obedient shall eat the good of the land of Zion, in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land; for verily I say, that the rebellious are men of the blood of Ephraim, wherefore they shall be plucked out. Behold, I, the Lord, have made my Church in these last days like unto a judge, sitting on a hill, or in a high place, to judge the nations; for it shall come to pass, that the inhabitants of Zion shall judge all things pertaining to Zion, and liars and hypocrites shall be proved by them, and they who are not Apostles and Prophets shall be known.

And even the Bishop, who is a judge, and his Counsellors, if they are not faithful in their stewardships, shall be condemned, and others shall be planted in their stead; for behold, I say unto you, that Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven. And the day shall come, when the nations of the earth shall tremble because of her; and shall fear because of her terrible ones; the Lord hath spoken it. Amen.

On the 12th of September, I removed with my family to the township of Hiram, and commenced living with John Johnson. Hiram was in Portage county, and about thirty miles south-easterly from Kirtland. From this time until the forepart of October, I did not move, and prepared to recommence the translation of the Bible.

About this time Ezra Booth came out as an apostate. He came into the Church upon seeing a person healed of an infirmity of many years standing. He had been a Methodist priest for some time previous to his embracing the fulness of the Gospel, as developed in the Book of Mormon; and upon his admission into the Church he was ordained an Elder, as will be seen by the foregoing revelations. He went up to Missouri as a companion of Elder Morley; but when he actually learned that faith, humility, patience, and tribulation were before blessing, and that God brought low before he exalted; that instead of the "Saviour's granting him power to smite men and make them believe," (as he said he wanted God to do to him), he found he must become all things to all men, that he might peradventure save some; and that, too, by all diligence, by perils by sea and land, as was the case in the days of Jesus, which appears in the 8th chapter of St. John's Gospel; he said, "Verily, verily I say unto you, ye seek me not because ye saw the miracles, but because ye did eat of the loaves, and were filled." So it was with Booth; and when he was disappointed by his own evil heart, he turned away, and as said before, became an apostate, and wrote a series of letters, which, by their colouring, falsity, and vain calculations to overthrow the work of the Lord, exposed his weakness, wickedness, and folly, and left him a monument of his own shame, for the world to wonder at.

A Conference was held in which brother W. W. Phelps was instructed to stop at Cincinnati on his way to Missouri, and purchase a press and type, for the purpose of establishing and publishing a monthly paper at Independence, Jackson county, Missouri, to be called the *Evening and Morning Star*.

The first Sunday in October, Orson Hyde, a clerk in brothers Sydney Gilbert and Newel K. Whitney's store, in Kirtland, was baptized, and became a member of the Church. As he was soon after designated as one of the chosen men of the Lord, to bear His word to the nations, I feel a desire to notice him as he was and as he is. He was, in his own words, left in his infancy an orphan, with none to look upon him with a father's eye, and feel for him with a mother's heart. The hand that wiped his infant tears was still; the breast that gave

him suck was cold, and slumbered in the arms of death. He was thrust abroad upon the cold and friendless bosom of an unfeeling world, so that for twenty long years he saw no one in whose veins flowed a drop of kindred blood, and, consequently, grew up as a wild and uncultivated plant of nature, and now had come into the new and everlasting covenant, to be renewed and receive grace for grace, and put himself under the fatherly care of Him whose yoke is easy, and whose burthen is light, and who rewardeth his sons and daughters who serve him faithfully to the end, with eternal life.

To continue, in his own figure, he now stood before the world to feed the fowls of the Lord, in the same manner that he had done in early life to feed the poultry of the gentlemen with whom he had resided. For, says he, when I poured the corn upon the ground, the fowls all came together *en masse*; but after the corn was exhausted, and the stream stayed, the fowls all turned away, going in different direction, each one singing his own song. So with religion; while God poured out the stream of revelation upon the ancient Church, they were all united, and eat the living bread; but when He withheld revelations in latter times, because of the unbelief of men, they turned and went their own course, and sung their own song, some a Methodist song, some a Baptist song, some a Presbyterian song, &c.; but if they had had revelation, they would have sung one of the songs of Zion. His further history will come in, in place, hereafter.

In the fore part of October, I received the following:

*Revelation on Prayer, given October, 1831.*

Hearken, and lo, a voice as of one from on high, who is mighty and powerful, whose going forth is unto the ends of the earth; yea, whose voice is unto men, Prepare ye the way of the Lord, make His path straight. The keys of the kingdom of God are committed unto man on the earth, and from thence shall the Gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth until it has filled the whole earth; yea, a voice crying—Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the bridegroom. Pray unto the Lord, call upon His holy name, make known His wonderful works among the people, call upon the Lord, that His kingdom may go forth upon the earth; that the inhabitants thereof may receive it, and be prepared for the day

to come, in the which the Son of man shall come down in Heaven, clothed in the brightness of his glory, to meet the kingdom of God, which is set up on the earth. Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, may be glorified in heaven, so on earth, that thine enemies may be subdued; for thine is the honour, power, and glory, for ever and ever. Amen.

Soon after the above revelation was received, I re-commenced the translation of the Scriptures, in company with Elder Rigdon, who had removed to Hiram, to act in his office of scribe to me.

On the 11th of October, a Conference was held at brother Johnson's, where I was living, at which the Elders were instructed in the ancient manner of conducting meetings, of which knowledge most of them were ignorant. A committee of six was appointed to instruct the several Branches of the Church. Elders David Whitmer and Reynolds Cahoon were appointed as two of the said committee; with the further duty on their mission, of setting forth the condition of brothers Joseph Smith, jun., and Sydney Rigdon, that they might obtain means to continue the translation. This Conference was adjourned till the 25th of October, to meet at the house of Serems Burnett, in Orange, Cayahoga county.

On the 21st, I attended a Special Conference, to settle a difficulty which had occurred in Kirtland, on account that William Cahoon and Peter Devolve had abused one of brother Whitney's children. Myself and Elder Rigdon were appointed to go to Kirtland and settle the difficulty, which we did. At the Conference on the 25th, at Orange, twelve High Priests, seventeen Elders, four Priests, three Teachers, and four Deacons, together with a large congregation, attended. Much business was done, and the four remaining committee, authorized by the Conference at Hiram on the 11th, were appointed, and consisted of Simeon Carter, Orson Hyde, Hyrum Smith, and Emer Harris.

At the request of William E. McLellan, I inquired of the Lord, and received the following:—

*Revelation, given October, 1831.*

Behold, thus saith the Lord, unto my servant, William E. McLellan, blessed are ye, because ye have turned away from your iniquities, and have received my truths, saith the Lord, your Redeemer, the

Saviour of the world, even of as many as believe on my name. Verily, I say unto you, blessed are ye for receiving mine everlasting covenant, even the fulness of my Gospel, sent forth unto the children of men; that they might have life, and be made partakers of the glories which are to be revealed in the last days, as it was written by the Prophets and Apostles in days of old.

Verily I say unto you, my servant William, that you are clean, but not all; repent, therefore, of those things which are not pleasing in my sight, saith the Lord; for the Lord will show them unto you. And now, verily I, the Lord, will show unto you what I will concerning you, or what is my will concerning you. Behold, verily I say unto you, that it is my will that you should proclaim my Gospel from land to land, and from city to city; yea, in those regions round about, where it has not been proclaimed.

Tarry not many days in this place; go not up unto the land of Zion, as yet; but, inasmuch as you can send, send; otherwise, think not of thy property. Go unto the eastern lands; bear testimony in every place, unto every people, and in their synagogues, reasoning with the people.

Let my servant Samuel H. Smith go with you, and forsake him not, and give him thine instructions. And he that is faithful shall be made strong in every place, and I, the Lord, will go with you.

Lay your hands upon the sick, and they shall recover. Return not till I, the Lord, shall send you. Be patient in affliction. Ask and ye shall receive. Knock and it shall be opened unto you. Seek not to be cumbered. Forsake all unrighteousness. Commit not adultery, a temptation with which thou hast been troubled. Keep these sayings, for they are true and faithful, and thou shalt magnify thine office, and push many people to Zion, with songs of everlasting joy upon their heads. Continue in these things even unto the end, and you shall have a crown of eternal life at the right hand of my Father, who is full of grace and truth. Verily thus saith the Lord your God, your Redeemer, even Jesus Christ. Amen.

I returned from the Conference at Orange, to Hiram; and as Oliver Cowdrey and John Whitmer were to start for Independence, Missouri, a Special Conference was appointed for the first of November, at which I received the following:—

*Revelation.*  
Hearken, O ye people of my Church, saith the voice of Him who dwells on high, and whose eyes are upon all men; yea, verily I say, hearken ye people from afar, and ye that are upon the islands of the sea, meet together. For verily, the robes of the Lamb

is unto all men; and there is none to escape, and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated. And the rebellions shall be pierced with much sorrow, for their iniquities shall be spoken upon the house tops, and their secret acts shall be revealed. And the voice of warning shall be unto all people, by the mouths of my disciples whom I have chosen in these last days, and they shall go forth, and none shall stay them, for I, the Lord, have commanded them.

Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments which I have given them to publish unto you, O inhabitants of the earth; wherefore, fear and tremble, O ye people, for what I, the Lord, have decreed in them, shall be fulfilled. And verily I say unto you, that they who go forth bearing these tidings unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious; yea, verily to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure, unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

Wherefore, the voice of the Lord is unto the ends of the earth, that all that will hear may hear. Prepare ye, prepare ye for that which is to come, for the Lord is nigh, and the anger of the Lord is kindled, and His sword is bathed in heaven, and it shall fall upon the inhabitants of the earth; and the arm of the Lord shall be revealed; and the day cometh that they who will not hear the voice of the Lord, neither the voice of His servants, neither give heed to the words of the Prophets and Apostles, shall be cut off from among the people. For they have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish His righteousness; but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old, and shall perish in Babylon, even Babylon the great, which shall fall.

Wherefore I, the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, jun., and spake unto him from heaven, and gave him commandments; and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled which was written by the Prophets, The weak things of the world shall come forth and break down the mighty and strong ones; that man should not counsel his fellow man,

neither trust in the arm of flesh; but that every man might speak in the name of God, the Lord, even the Saviour of the world, that faith also might increase in the earth, that mine everlasting covenant might be established, that the fulness of the Gospel might be proclaimed by the weak and the simple, unto the ends of the world, and before kings and rulers.

Behold, I am God, and have spoken; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding; and inasmuch as they erred, it might be made known; and inasmuch as they sought wisdom, they might be instructed; and inasmuch as they sinned, they might be chastened, that they might repent; and inasmuch as they were humble, they might be made strong, and blessed from on high, and receive knowledge from time to time; and after having received the records of the Nephites, yea, even my servant Joseph Smith, jun., might have power to translate, through the mercy of God, by the power of God, the Book of Mormon; and also those to whom these commandments were given, might have power to lay the foundation of this Church, and to bring it forth out of obscurity, and out of darkness; the only true and living Church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the Church collectively and not individually; for I, the Lord, cannot look upon sin with the least degree of allowance; nevertheless, he that repents and does the commandments of the Lord, shall be forgiven; and he that repents not, from him shall be taken even the light which he has received, for my Spirit shall not always strive with man, saith the Lord of hosts.

And again, verily I say unto you, O inhabitants of the earth, I, the Lord, am willing to make these things known unto all flesh, for I am no respecter of persons, and will that all men shall know that the day speedily cometh, the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion, and also the Lord shall have power over His Saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world.

Search these commandments for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

What I, the Lord, have spoken, I have spoken, and I excuse not myself, and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice, or by the voice of my servants, it is the same. Behold, and lo, the Lord is God, and the Spirit

beareth record, and the record is true, and the truth abideth for ever and ever. Amen.

After this revelation was received, some conversation was had concerning revelations and language. I received the following:—

*Revelation, given November, 1831.*

Behold, and hearken, O ye Elders of my Church, who have assembled yourselves together, whose prayers I have heard, and whose hearts I know, and whose desires have come up before me. Behold, and lo, mine eyes are upon you, and the heavens and the earth are in mine hands, and the riches of eternity are mine to give. Ye endeavoured to believe that ye should receive the blessing which was offered unto you; but behold, verily I say unto you, there were fears in your hearts; and verily this is the reason that ye did not receive.

And now, I, the Lord, give unto you a testimony of the truth of these commandments which are lying before you; your eyes have been upon my servant Joseph Smith, jun., and his language you have known, and his imperfections you have known, and you have sought in your hearts knowledge, that you might express beyond his language—this you also know; now seek ye out of the Book of Commandments, even the least that is among them, and appoint him that is the most wise among you, or if there be any among you that shall make one like unto it, then ye are justified in saying that ye do not know that they are true; but if ye cannot make one like unto it, ye are under condemnation if ye do not bear record that they are true; for ye know that there is no unrighteousness in them; and that which is righteous cometh down from above, from the Father of Lights.

And again, verily I say unto you, that it is your privilege, and a promise I give unto you that have been ordained unto this ministry, that inasmuch as you strip yourselves from jealousies and fears, and humble yourselves before me, for ye are not sufficiently humble, the veil shall be rent, and you shall see me, and know that I am, not with the carnal, neither natural mind, but with the spiritual; for no man has seen God at any time in the flesh, except quickened by the Spirit of God; neither can any natural man abide the presence of God, neither after the carnal mind; ye are not able to abide the presence of God now, neither the ministering of angels; wherefore, continue in patience, until ye are perfected.

Let not your minds turn back, and when ye are worthy, in mine own due time, ye shall see and know that which was conferred upon you by the hands of my servant Joseph Smith, jun. Amen.

After the above was received, William E. McEllein, as the wisest man in his own estimation, having more learning than sense, endeavoured to write a commandment like unto one of the least of the Lord's, but failed: it was an awful responsibility to write in the name of the Lord. The Elders and all present that witnessed this vain attempt of a man to imitate the language of Jesus Christ, renewed their faith in the fulness of the Gospel, and in the truth of the commandments and revelations which the Lord had given to the Church through my instrumentality; and the Elders signified a willingness to bear testimony of their truth to all the world.

As the following Elders were desirous to know the mind of the Lord concerning themselves, I enquired, and received:—

*A Revelation, given November, 1831, to Orson Hyde, Luke Johnson, Lyman Johnson, and William E. McEllein. The mind and will of the Lord, as made known by the voice of the Spirit in a Conference, concerning certain Elders; and also certain gifts, as made known in addition to the covenants and commandments.*

My servant Orson Hyde was called by his ordinance to proclaim the everlasting Gospel, by the Spirit of the living God, from people to people, and from land to land; in the congregations of the wicked, in their synagogues, reasoning with, and expounding all Scriptures unto them: and behold, and lo, this is an ensample unto all those who were ordained unto this Priesthood, whose mission is appointed unto them to go forth; and this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost, and whatsoever they shall speak when moved upon by the Holy Ghost, shall be Scripture; shall be the will of the Lord; shall be the mind of the Lord; shall be the word of the Lord; shall be the voice of the Lord, and the power of God unto salvation: behold, this is the promise of the Lord unto you, O ye my servants; wherefore be of good cheer, and do not fear, for I, the Lord, am with you, and will stand by you; and ye shall bear record of me; even Jesus Christ, that I am the Son of the living God; that I was, that I am, and that I am to come. This is the word of the Lord unto you, my servant Orson Hyde; and also unto my servant Luke Johnson; and unto my servant Lyman Johnson; and unto my servant Wm. E. McEllein; and unto all the faithful Elders of my Church:—Go ye into all the world; preach the Gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son,

and of the Holy Ghost; and he that believeth and is baptized shall be saved, and he that believeth not shall be damned; and he that believeth shall be blessed with signs following, even as it is written: and unto you it shall be given to know the signs of the times, and the signs of the coming of the Son of man, and of as many as the Father shall bear record, to you shall be given power to seal them up unto eternal life. Amen.

And now, concerning the items in addition to the covenants and commandments, they are these:—There remaineth hereafter, in the due time of the Lord, other Bishops to be set apart unto the Church, to minister even according to the first: wherefore they shall be High Priests who are worthy, and they shall be appointed by the First Presidency of the Melchizedek Priesthood, except they be literal descendants of Aaron; and if they be literal descendants of Aaron, they have a legal right to the Bishopric, if they are the first-born among the sons of Aaron; for the first-born holds the right of Presidency over this Priesthood, and the keys or authority of the same. No man has a legal right to this office, to hold the keys of this Priesthood, except he be a literal descendant and the first-born of Aaron: but as a High Priest of the Melchizedek Priesthood has authority to officiate in all the lesser offices, he may officiate in the office of Bishop when no literal descendant of Aaron can be found, provided he is called and set apart and ordained unto this power under the hands of the First Presidency of the Melchizedek Priesthood. And a literal descendant of Aaron, also, must be designated by this Presidency, and found worthy, and anointed, and ordained under the hands of this Presidency, otherwise they are not legally authorized to officiate in their Priesthood: but by virtue of the decree concerning their right of the Priesthood descending from father to son, they may claim their anointing, if at any time they can prove their lineage, or do ascertain it by revelation from the Lord under the hands of the above-named Presidency.

And again, no Bishop or High Priest, who shall be set apart for this ministry, shall be tried or condemned for any crime, save it be before the First Presidency of the Church; and inasmuch as he is found guilty before this Presidency, by testimony that cannot be impeached, he shall be condemned; and if he repents he shall be forgiven, according to the covenants and commandments of the Church.

And again, inasmuch as parents have children in Zion, or in any of her Stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism, and the Gift of the Holy Ghost by the laying on of the hands, when eight years

old, the sin be upon the heads of the parents, for this shall be a law unto the inhabitants of Zion, or in any of her Stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands; and they shall also teach their children to pray, and to walk uprightly before the Lord. And the inhabitants of Zion shall also observe the Sabbath day to keep it holy. And the inhabitants of Zion, also, shall remember their labours, inasmuch as they are appointed to labour, in all faithfulness; for the idler shall be had in remembrance before the Lord. Now I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them, and their children also are growing up in wickedness. They also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them; wherefore, let my servant Oliver Cowdery carry these sayings unto the land of Zion. And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. These sayings are true and faithful; wherefore transgress them not, neither take therefrom. Behold, I am Alpha and Omega, and I come quickly. Amen.

It had been decided by the Conference that Elder Oliver Cowdery should carry the commandments and revelations to Independence, Missouri, for printing, and that I should arrange and get them in readiness by the time that he left, which was to be by the 15th of the month, and possibly before. All this time there were many things which the Elders desired to know relative to preaching the Gospel to the inhabitants of the earth, and commencing the gathering; and in order to walk by the true light, and be instructed from on high, on the 3rd of November, 1831, I inquired of the Lord and received the following revelation, which from its importance, and for distinction, has since been added to the book of Doctrine and Covenants, and called the

#### Appendix.

Hearken, O ye people of my Church, saith the Lord your God, and hear the word of the Lord concerning you; the Lord who shall suddenly come to His Temple; the Lord who shall come down upon the world with a curse to judgment; yea, upon all the nations that forget God, and upon all the angels among you. For He shall make bare His holy arm in the eyes of all the

nations, and all the ends of the earth shall see the salvation of their God. Wherefore, prepare ye, prepare ye, O my people: sanctify yourselves; gather ye together, O ye people of my Church, upon the land of Zion, all you that have not been commanded to tarry. Go ye out from Babylon. Be ye clean that bear the vessels of the Lord. Call your solemn assemblies, and speak often one to another. And let every man call upon the name of the Lord; yea, verily I say unto you again, the time has come when the voice of the Lord is unto you; go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other.

Send forth the Elders of my Church unto the nations which are afar off, unto the islands of the sea; send forth unto foreign lands; call upon all nations, firstly upon the Gentiles, and then upon the Jews. And behold, and lo, this shall be their cry, and the voice of the Lord unto all people:—Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her Stakes may be strengthened, and that Zion may go forth unto the regions round about. Yea, let the cry go forth among all people:—Awake, and arise, and go forth to meet the Bridegroom: behold, and lo, the Bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord. Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles, flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily, thus saith the Lord, let not your flight be in haste, but let all things be prepared before you; and he that goeth, let him not look back, lest sudden destruction shall come upon him.

Hearken, and hear, O ye inhabitants of the earth. Listen ye Elders of my Church together, and hear the voice of the Lord, for he calleth upon all men, and he commandeth all men everywhere to repent: for behold, the Lord God hath sent forth the angel, crying through the midst of heaven, saying, Prepare ye the way of the Lord, and make his paths straight, for the hour of his coming is nigh, when the Lamb shall stand upon mount Zion, and with him a hundred and forty-four thousand, having his Father's name written in their foreheads: wherefore, prepare ye for the coming of the Bridegroom; go ye, go ye out to meet him; for behold, he shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion; and he shall utter

his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found: he shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided. And the Lord, even the Saviour, shall stand in the midst of his people, and shall reign over all flesh. And they who are in the north countries shall come in remembrance before the Lord, and their Prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an high-way shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them; and in the barren deserts there shall come forth pools of living water, and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence. And then shall they fall down, and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy. Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows. And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord to dwell in His presence day and night for ever and ever.

And now, verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel, flying through the midst of heaven, having the everlasting Gospel, who hath appeared unto some, and hath committed it unto man, who shall appear unto many that dwell on the earth: and this Gospel shall be preached unto every nation, and kindred, and tongue, and people; and the servants of God shall go forth, saying with a loud voice—Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and sea, and the fountain of waters,—calling upon the name of the Lord day and night, saying—O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. And it shall be answered upon their heads, for the presence of the Lord shall be as the melting fire that burneth,

and as the fire which causeth the waters to boil. O Lord, thou shalt come down to make thy name known to thine adversaries, and all nations shall tremble at thy presence. When thou doest terrible things—things they look not for; yea, when thou comest down, and the mountains flow down at thy presence, thou shalt meet him who rejoiceth and worketh righteousness, who remembereth thee in thy ways; for since the beginning of the world have not men heard nor perceived by the ear, neither hath any eye seen, O God, besides thee, how great things thou hast prepared for him that waiteth for thee.

And it shall be said:—Who is this that cometh down from God in heaven with dyed garments: yea, from the regions which are not known, clothed in his glorious apparel, travelling in the greatness of his strength? And he shall say, I am he who spake in righteousness, mighty to save. And the Lord shall be red in his apparel; and his garments like him that treadeth in the wine vat; and so great shall be the glory of his presence, that the sun shall hide his face in shame, and the moon shall withhold its light, and the stars shall be hurled from their places, and his voice shall be heard:—I have trodden the wine-press alone, and have brought judgment upon all people, and none was with me, and I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment; for this was the day of vengeance which was in my heart. And now the year of my redemption is come, and they shall mention the loving kindness of their Lord; and all that he has bestowed upon them, according to his goodness, and according to his loving kindness, for ever and ever. In all their afflictions he was afflicted. And the angel of his presence saved them; and in his love, and in his pity, he redeemed them, and bare them, and carried them all the days of old; yea, and Enoch also, and they who were with him; the Prophets who were before; and Noah also; and they who were before him; and Moses also; and they who were before him; and from Moses to Elijah; and from Elijah to John, who were with Christ in his resurrection, and the holy Apostles, with Abraham, Isaac, and Jacob, shall be in the presence of the Lamb. And the graves of the Saints shall be opened, and they shall come forth and stand on the right hand of the Lamb; when he shall stand upon mount Zion, and upon the holy city, the New Jeru-

salem; and they shall sing the song of the Lamb day and night for ever and ever.

And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fulness of his Gospel, his everlasting covenant, reasoning in plainness and simplicity, to prepare the weak for those things which are coming on the earth, and for the Lord's errand in the day when the weak shall confound the wise, and the little one become a strong nation, and two shall put their tens of thousands to flight; and by the weak things of the earth the Lord shall thresh the nations by the power of his Spirit. And for this cause these commandments were given; they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh. And this, according to the mind and will of the Lord, who ruleth over all flesh; and unto him that repenteth and sanctifieth himself before the Lord, shall be given eternal life. And upon them that hearken not to the voice of the Lord, shall be fulfilled that which was written by the Prophet Moses, that they should be cut off from among the people.

And also that which was written by the Prophet Malachi:—For behold, the day cometh that shall burn as an oven, and all the proud; yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. Wherefore this shall be the answer of the Lord unto them:—In that day when I came unto my own, no man among you received me, and you were driven out. When I called again, there was none of you to answer; yet my arm was not shortened at all, that I could not redeem, neither my power to deliver. Behold at my rebuke I dry up the sea. I make the rivers a wilderness; their fish stinketh, and dieth for thirst. I clothe the heavens with blackness, and make sackcloth their covering. And this ye shall have of my hand, ye shall lay down in sorrow.

Behold, and lo, there are none to deliver you, for ye obeyed not my voice when I called to you out of the heavens; ye believed not my servants, and when they were sent unto you ye received them not; wherefore, they sealed up the testimony and bound up the law, and ye were delivered over unto darkness: these shall go away into outer darkness, where there is weeping, and wailing, and gnashing of teeth. Behold, the Lord your God hath spoken it. Even so. Amen.

(For Continuation see STAP, page 115.)

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and of the Holy Ghost: and he that believeth and is baptized shall be saved, and he that believeth not shall be damned; and he that believeth shall be blessed with signs following, even as it is written: and unto you it shall be given to know the signs of the times, and the signs of the coming of the Son of man, and of as many as the Father shall bear record, to you shall be given power to seal them up unto eternal life. Amen.

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his voice out of Zion; and he shall speak from Jerusalem, and his voice shall be heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found: he shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided. And the Lord, even the Saviour, shall stand in the midst of his people, and shall reign over all flesh. And they who are in the north countries shall come in remembrance before the Lord, and their Prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an high-way shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them; and in the barren deserts there shall come forth pools of living water, and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence. And then shall they fall down, and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy. Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows. And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord to dwell in His presence day and night for ever and ever.

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And again, no Bishop or High Priest, who shall be set apart for this ministry, shall be tried or condemned for any crime, save it be before the First Presidency of the Church; and inasmuch as he is found guilty before this Presidency, by testimony that cannot be impeached, he shall be condemned; and if he repents he shall be forgiven, according to the covenants and commandments of the Church.

And again, inasmuch as parents have children in Zion, or in any of her Stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism, and the Gift of the Holy Ghost by the laying on of the hands, when eight years

old, the sin be upon the heads of the parents, for this shall be a law unto the inhabitants of Zion, or in any of her Stakes which are organized: and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands; and they shall also teach their children to pray, and to walk uprightly before the Lord. And the inhabitants of Zion shall also observe the Sabbath day to keep it holy. And the inhabitants of Zion, also, shall remember their labours, inasmuch as they are appointed to labour, in all faithfulness; for the idler shall be had in remembrance before the Lord. Now I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them, and their children also are growing up in wickedness. They also seek not earnestly the riches of eternity, but their eyes are full of greediness. These things ought not to be, and must be done away from among them; wherefore, let my servant Oliver Cowdery carry these sayings unto the land of Zion. And a commandment I give unto them, that he that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people. These sayings are true and faithful; wherefore transgress them not, neither take therefrom. Behold, I am Alpha and Omega, and I come quickly. Amen.

It had been decided by the Conference that Elder Oliver Cowdery should carry the commandments and revelations to Independence, Missouri, for printing, and that I should arrange and get them in readiness by the time that he left, which was to be by the 15th of the month, and possibly before. All this time there were many things which the Elders desired to know relative to preaching the Gospel to the inhabitants of the earth, and commencing the gathering; and in order to walk by the true light, and be instructed from on high, on the 3rd of November, 1831, I inquired of the Lord and received the following revelation, which from its importance, and for distinction, has since been added to the book of Doctrine and Covenants, and called the

#### Appendix.

Hearken, O ye people of my Church, saith the Lord your God, and hear the word of the Lord concerning you; the Lord who shall suddenly come to His Temple; the Lord who shall come down upon the world with a curse to judgment; yea, upon all the nations that forget God, and upon all the apoddy among you. For He shall make bare His holy arm in the eyes of all the

nations, and all the ends of the earth shall see the salvation of their God. Wherefore, prepare ye, prepare ye. O my people: sanctify yourselves; gather ye together, O ye people of my Church, upon the land of Zion, all you that have not been commanded to tarry. Go ye out from Babylon. Be ye clean that bear the vessels of the Lord. Call your solemn assemblies, and speak often one to another. And let every man call upon the name of the Lord; yea, verily I say unto you again, the time has come when the voice of the Lord is unto you; go ye out of Babylon; gather ye out from among the nations, from the four winds, from one end of heaven to the other.

Send forth the Elders of my Church unto the nations which are afar off, unto the islands of the sea; send forth unto foreign lands; call upon all nations, firstly upon the Gentiles, and then upon the Jews. And behold, and lo, this shall be their cry, and the voice of the Lord unto all people:—Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her Stakes may be strengthened, and that Zion may go forth unto the regions round about. Yea, let the cry go forth among all people:—Awake, and arise, and go forth to meet the Bridegroom: behold, and lo, the Bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord. Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles, flee unto Zion. And let them who be of Judah, flee unto Jerusalem, unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. But verily, thus saith the Lord, let not your flight be in haste, but let all things be prepared before you; and he that goeth, let him not look back, lest sudden destruction shall come upon him.

Hearken, and hear, O ye inhabitants of the earth. Listen ye Elders of my Church together, and hear the voice of the Lord, for he calleth upon all men, and he commandeth all men everywhere to repent: for behold, the Lord God hath sent forth the angel, crying through the midst of heaven, saying, Prepare ye the way of the Lord, and make his paths straight, for the hour of his coming is nigh, when the Lamb shall stand upon mount Zion, and with him a hundred and forty-four thousand, having his Father's name written in their foreheads: wherefore, prepare ye for the coming of the Bridegroom; go ye, go ye out to meet him; for behold, he shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion; and he shall utter

his voice out of Zion; and he shall speak from Jerusalem, and his voice shall be heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found: he shall command the great deep, and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided. And the Lord, even the Saviour, shall stand in the midst of his people, and shall reign over all flesh. And they who are in the north countries shall come in remembrance before the Lord, and their Prophets shall hear his voice, and shall no longer stay themselves, and they shall smite the rocks, and the ice shall flow down at their presence. And an high-way shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them; and in the barren deserts there shall come forth pools of living water, and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim my servants. And the boundaries of the everlasting hills shall tremble at their presence. And then shall they fall down, and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim; and they shall be filled with songs of everlasting joy. Behold, this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows. And they also of the tribe of Judah, after their pain, shall be sanctified in holiness before the Lord to dwell in His presence day and night for ever and ever.

And now, verily saith the Lord, that these things might be known among you, O inhabitants of the earth, I have sent forth mine angel, flying through the midst of heaven, having the everlasting Gospel, who hath appeared unto some, and hath committed it unto man, who shall appear unto many that dwell on the earth: and this Gospel shall be preached unto every nation, and kindred, and tongue, and people; and the servants of God shall go forth, saying with a loud voice—Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and sea, and the fountain of waters,—calling upon the name of the Lord day and night, saying—O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. And it shall be answered upon their heads, for the presence of the Lord shall be as the melting fire that burneth,